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Biography.

MEMOIR OF MR. JOHN SILK, A STUDENT AT QUEEN'S COLLEGE, CAMBRIDGE, WHO DIED IN LONDON, JANUARY 28, 1820, AGED TWENTY-SIX YEARS.

THIS young student had devoted himself to the service of the Abyssinians, on the eastern coast of the African continent. From the following brief memoir of his life, written soon after his death, the Christian scholar may derive valuable lessons.

Mr. John Silk was born in London, and resided there from his birth. Nearly six years since, when he was about twenty years of age, he offered himself to the Church Missionary Society as a candidate for the honorable office of a missionary. He had the advantage of being warmly recommended to the Committee by one of their own body; who considered him, from long and intimate acquaintance and careful observation, as particularly adapted for the office which he desired. Decisive piety, unaffected humility, and a conscientious discharge of all the relative duties of life, had endeared him to his family and friends.

The mind of Mr. Silk had been deeply impressed, at an early age, by the great truths of the Gospel; and their influence had been manifested in his habitual carriage. Anxious to do good, he engaged, on Sundays, in the duties of a Sunday-School teacher. The institution with which he was connected, consisted of five hundred children, who were instructed by fifty gratuitous teachers—all members of the Church of England. They had formed an Association among themselves in aid of the Church Missionary Society; from which Association there is now paid into the funds of the institution nearly £100 per annum.

The perusal of the Missionary Register first excited in Mr. Silk a desire to be employed in the sacred work of making known the Gospel among the benighted nations; and the manner of his application, in connexion with the facts laid before the Committee, so satisfactorily evinced his integrity, his zeal, and his promising talents, that he was accepted without hesitation.

Mr. Silk entered on a course of preparatory studies, under a clergyman in a northern county; and, in July 1816, became a member of Queen's College, Cambridge.

During his residence in the north, he had,

by too close and continued application, injured his health. In college, his diligence was still unabated. As he manifested a love for the Eastern languages, it was resolved that he should be encouraged in this pursuit. His progress fully justified the hopes which had been formed respecting him.

To Mr. Silk's pursuits and acquisitions at college, Professor Lee, who very kindly assisted him, and warmly cherished his desire to labor among the Abyssinians, bears an honorable testimony.

"During the last two years," the Professor writes,—"Mr. Silk's attention had been particularly turned to the study of the Hebrew, Arabic, and Ethiopic languages.

"In the Hebrew, his progress was very considerable; insomuch that he had conceived the wish to become a candidate for the Tyrwhitt's Hebrew Scholarship, which is to be given, in May next, to the greatest proficient in Hebrew. In this wish, I had rather encouraged him, than the contrary: as I had great reason to believe that he would be successful; and hoped, also, that the study would be the means of affording him a large stock of biblical knowledge, which could not fail to be peculiarly useful to him in his future labors.

"The rapidity with which he read some books that I lent him, made me suspicious that he read either superficially or intemperately; and, accordingly, I admonished him of my fears, on both these grounds.

"There was another thing of which it was necessary daily to remind him, which was a disposition to extend his reading to every possible subject within the range of Hebrew literature. For this end, he had stored himself with several large folio volumes on Rabbinical and other criticism. I could very readily account for this anxiety in him, which, from the intimate acquaintance that I had with him, I knew originated solely in the

desire of leaving nothing unexplored that seemed to fall within the line of his duty.

"During this course of study, Mr. Silk had carefully read the Pentateuch, twice; with the Book of Genesis in the Hebrew-Samaritan, as well as Gesenius's Dissertation on the Samaritan Pentateuch—several of the Historical Books—the Books of Job and Proverbs, with the Commentaries of Schultens, and several other critical works by that author—some of the works of Scheidius and Schroeder—the Prolegomena of Walton and Houbigant, and the Disertatio Generalis of Kennicott. In addition to these, he occasionally consulted the writings of Bochart, Rhenferdus, Leusden, Robertson, Bythner, Fuller, and others.

"In Arabic, Mr. Silk's progress was not so great, though he had read over the Grammar, and could construe easy passages with some facility.

"In Ethiopic, he had done more; having read the Grammar of Ludolf with care, as well as parts of his Ethiopic History and Commentaries. He had also read some parts of the New Testament, as published by Nissellius and Petrus. He also occasionally read, and transcribed for the press, parts of the Society's Ethiopic Manuscript of the first Eight Books of the Bible. In the mean time, he had read a great part of Bruce's and Salt's Travels in Abyssinia; and this, I believe I can say, was a means of daily calling to his recollection a subject, which had the first place in his affections—I mean, the hope that he should one day be an honored instrument of carrying into Abyssinia the glad tidings of the Gospel. I frequently discoursed with him on this subject, and invariably found that it was one for which he had always a tear."

This variety in Mr. Silk's reading, and the ardor with which he pursued it, was, however, too much for his debilitated frame. During the long vacation, in the summer of 1819, he continued in college. The excessive heat of the weather, co-operating with the efforts which he made, greatly reduced his strength. The rupture of a blood-vessel soon after followed; and he returned to London, in the autumn, with the hope that, in relieving his attention to books, he might, by the Divine blessing, yet be restored. In this respect, however, the hopes of his friends were disappointed; as he became gradually weaker, till the 28th of January, of the present year, when his spirit returned to God who gave it.

In the season of sickness, he manifested the same steadiness of character, as he had done in his health. Possessing clear and satisfactory views of divine truth, he enjoyed that calm serenity which the Gospel alone can give. The close attention which he had paid to his studies was followed, as he complained in the early stages of his sickness, by a degree of darkness which overspread his mind. This, however, fled away, when, in the retirement of his sick chamber, he contemplated the probable result of his illness, and began to view the time of his departure as at hand. To the friend who most frequently visited him in his last illness, he expressed an entire reliance on the divine

wisdom, and an unreserved acquiescence in the divine will. Joy would beam from every feature of his emaciated countenance, when he was reminded of the freedom and fulness of the salvation which is in Christ Jesus, and of the *exceeding great and precious promises* of his word. He would join, with much earnestness, in prayer; and as he drew near to his end, though he had scarcely strength to speak, he expressed much enjoyment of that *peace which passeth all understanding*, and which *keeps the heart and mind through Christ Jesus*. The testimonies afforded to the piety of Mr. Silk's character, and the consistency of his conduct while resident in the university, are no less satisfactory than those which are gathered from his friends at home.

His tutor observes of him, that, "during his whole college residence, he conducted himself uniformly, in the most regular and exemplary manner." One of his contemporaries remarks—"He was an example to all who were in college." Professor Lee adds—"During the literary career of Mr. Silk, I had watched, with some anxiety, the progress of his mind; and the following is the result of my observations. In his views of religion, he was clear and decided; looking for salvation and strength from the atonement and grace of the Redeemer, and living in obedience to his commands. In his manners, he was retired and unobtrusive; careful rather to exhibit his principles by kindness and patience in well-doing, than by profession or debate. His failings, whatever they were, were not very apparent; and were, no doubt, controlled by the most powerful of all principles, that of divine grace. The point most likely for him to have failed in, amidst the variety and ardor of his pursuits, was that of contracting a deadness in respect of the vital principles of the Gospel; but I know of no instance, that indicated any thing of this nature. On the whole, he appeared to me to be endued with the best powers and dispositions for the work of a missionary; and I, with many others, could not but cherish the hope, that, under the guidance of divine grace, he would be made a blessing to the church, and the means of bringing many to the knowledge of God."

In view of the early decease of Mr. Silk, the conductors of the London Missionary Register remark:

There is a lesson of caution in the death of this young student, which must not be neglected. It seems manifest, that, in his first change from an active to a sedentary life, his application to study was greater than his constitution would bear, and that his subsequent course was disproportioned to the strength of a frame which had been thus debilitated. While every conscientious student will prepare for his labors with all practicable diligence and zeal, his studies should be so regulated as not to sacrifice his health and vigor; lest the very purpose in view be defeated; and when, with an unimpaired constitution he should go forth in the service of his Lord, he should be carried prematurely to the grave.

American Board of Foreign Missions.

BOMBAY.

EXTRACTS FROM THE JOURNAL KEPT BY MR. NICHOLS DURING HIS LAST TOUR.

It was remarked, in the last number, that Mr. Nichols's journal of the tour he was on, when he was taken with the sickness of which he died, had been transmitted to the Corresponding Secretary. Though it is without many improvements, which a revision by its author would doubtless have imparted to it, there are portions, which will be read with melancholy pleasure by those, who feel interested in the cause, for the promotion of which this missionary sacrificed his life and these portions we shall insert.—The tour was for the purpose of visiting and re-organizing the mission schools in the Southern Konkan.

Nov. 17, 1824. Having made the necessary arrangements for a tour, I took leave of my family. We were under deep impressions of the uncertainty of life, having so recently heard of the death of Mr. R., a young man of scarcely twenty-one years of age, whom we saw in health but a few days ago. The possibility that every parting with friends may be the last, should give solemnity to such a season.

Crossed the river to Kulwah, and proceeded round the mountains to Kousah, about seven miles from Tannah. It being near night, we concluded to go no farther. Found the patell [ruler of the place,] and many people in this village sick with the fall fever. Went to the Chouky, and talked half an hour with a company, mostly Mussulmans. They acknowledged the truth of what I said, without gainsaying. Having bound the horse near the door, and taken supper, I went in, with the boys who accompanied me, and after prayers we spread our mats and blankets on the floor, before a row of buffaloes which were tied up for the night, and lay down to rest.

18. Was much disturbed in the night by the barking of dogs, occasioned by a tiger's coming into the village. The animal, finding no other prey, carried off a dog. Arose an hour before day, and, our men being ready, we proceeded on our journey. The cold wind from the mountains, the exhalations from the tall grass, and the rain, chilled us exceedingly. Was

much impressed with the goodness of God in covering the earth with such luxuriant crops of grass and grain, as are now standing, when the former rain had been withheld, and a famine seemed inevitable. Surely it is He who gives fruitful seasons, though idolatrous men give the glory to other gods. Saw many poor travellers sleeping in the open air on the damp ground. Some of them appeared to be sick.

Arrived this day at T'hulojah, about nine miles from the place where we passed the last night. It is a large town; the inhabitants chiefly Mussulmans. Stopped at the house of the patell, a very venerable old man, who, for twenty years, held a high office under the Mahratta government. He invited me into his spacious verandah, and made arrangements for what things we wanted. Many people came in, and his inquiries respecting my profession and objects, led at once to a very free and candid conversation on the subjects of religion. I was much pleased to answer his questions. He agreed in all I said respecting the unity, purity, and spirituality of the Divine Being, and the manner in which he is to be worshipped. I knew he would beforehand, and therefore hastened to the great mystery, God manifest in the flesh. "We all," said he, "acknowledge the holy Jesus to be a great prophet, and he is now in the third heaven. When our women give charity, and perform deeds of kindness, they mention the name of Mary, the mother of Jesus. We acknowledge and honor him as a prophet, and believe his Gospel. But was Jesus," added he, "a man, or was he God?" "He was God and man united," was my reply. He could hardly bear this. "If God left heaven," said he, "and came into this world, whom did he leave in his place?" I felt hurt at this unworthy and blasphemous suggestion, and said to him, "You have just now told me that God is in every place, then what is your objection? May not God be on earth at the same time he is in heaven?" To this he replied, "Jesus cannot be God and man." "But," said I, "you may as well deny the possibility of a union between your soul and body." The old man was anxious to turn the conversation.

It need, perhaps, scarcely be remarked, that the ruler, with whom the above conversation was held, was a disciple of Mahomet.

About 5 o'clock, we arrived at Panwell, and as all places, where Europeans usually stop, were occupied, the patelli found me a small room, very conveniently situated, though a part of the house was occupied by beggars. After we had made arrangements for our things, I had the very great pleasure to find Manuell here, he having been sent by the brethren at Bombay to accompany me.

19. Went to the school, and made some progress in getting it in order, on the new plan. The school-room is a very indifferent one. Was much pleased to see three girls in the school. Found two of them could read, and that all of them were good scholars. Though under many disadvantages for attending school, they have made more rapid progress than the boys. Two of them I found, on inquiry, were sisters. They have no parents, and were taken, or perhaps bought, when very young, by a prostitute, who was the kept woman of the tailor with whom these girls now live. The woman died some time ago, and the girls were taken into the house of their adopted father. But I was told that they were destined to the same wretched life with their deceased mistress, and that it is a matter of moral certainty that this will be their lot, unless something special should interpose and save them.

My heart was deeply moved by this story. If ever it yearned with compassion, it was now. O my God! is there no refuge for these lambs? No hiding place from shame and misery for them in this vile world? Perhaps there is. Perhaps divine truth, which they are learning, may provide a hand of mercy, which shall pluck them as brands from the burning. I thought what might be done, and contrived to have it whispered in their ears—"Go on; learn as fast as you can. And when you are prepared to be schoolmistresses, you shall have the employment." What the motive of the master may be in sending them to school, I cannot tell. The school-teacher seemed to think lightly of the case of the girls. He believed that nothing could be done for them without the consent of the tailor.

Spent the evening in conversation with the teacher, insisting on his highest efforts to introduce and establish in his school, the plan which I had explained to him. I told him of its advantages, and assured him nothing was wanting but zeal and enterprise, to make his school flourish, and his employment honorable and profitable. Though capable of keeping a good school, he has rather a divided mind, and I fear neglects his school by attending to his medical profession.

The town is in great commotion, on

account of the arrival of Mr. D. the Resident at Nagpore, in all the splendor, which military equipage, a train of elephants and camels, and a numerous retinue, could give. Was quite astonished at the rapidity, with which the elephant, on which the gentleman rode, walked. About thirty men with torches were kept on the run before him.

20. Returned to my place, took breakfast, and prepared immediately to set off for Aptah. Very hot at noon, though the morning was painfully cold. Almost every soul in the villages through which we passed, was gone into the fields cutting rice. Just at evening, we arrived at Aptah, about thirteen miles from Panwell.

21. Rose early, went to the temple, and conversed with some people there for half an hour. Then retired to a distant grove, and had a sweet season. Returning, we sang several Mahratta hymns. In the afternoon went out into the town. Sat down with several people, and began to converse, when a company gathered round, and I talked for an hour. Only one person attempted a reply, and he was temperate in his language. Several books were requested. A school of about twenty-five boys is in this town, taught by a brahmin.

22. Went to the tank and saw the skin of an enormous snake, which must have been cast the last night. Engaged an ox to take our baggage to Pane.—Left Aptah about 9 o'clock, crossed the creek, and ascended the high hills, which gave a romantic and extensive view. Our way was very rough, and the feet and legs of the horse were cut by the stones. The ox, too, travelled slowly. Halted at a well in a shade, where we sang two hymns, and talked an hour. Arrived at Pane, about 5 o'clock, P. M. and went directly to the school, which contained thirty boys. Manuell and myself proceeded to reorganize it. The teacher and his father were very anxious for our comfort, proposing to get our food, &c. to which we consented for this evening only, as we would not be burdensome. Went to a costly temple, where many people were gathered for evening worship. Introduced conversation by inquiring, why one of them did reverence to the new moon. This led to the inquiry what the moon is. It was a fine opportunity, and I hope I improved it in a humble manner to preach the Gospel to many attentive and intelligent hearers. May God bless his own word for his Son's sake.

23. Went to the school and labored till 9 o'clock. In the mean time, ten or twelve Mussulmans, and as many Hindoos, came in. I asked the one who sat next to me, who was a Mussulman, how we could

obtain the forgiveness of sin. He replied, "by asking it of God." "But," said I, "if one takes a Rupee from you, and then asks your forgiveness, will you forgive him?" "No," he replied, "not unless he returns it." So, I told him, God would not forgive a single sin, till the evil of it is, in some way, cancelled. "But," said the Mussulman, "God has appointed the great Prophet Mahomet as a Mediator, and through him will pardon sin." I then asked him what Mahomet had done to cancel the sins of men. Did he suffer for them? Did he die for them? He suffered as other men, and died as other men—for his own sins.

Mussulman. "Mahomet did not sin."

Mr. N. "Not when he killed, and was the means of killing, thousands?"

Muss. "No; he did it by command of God."

Mr. N. "This is the very thing that wants proof. Did he work any miracle to prove his divine commission?"

Muss. "Yes, he clave the moon in two, and went to heaven and returned in a single night."

Mr. N. "But who were his witnesses?"

I felt my heart enlarged to speak; I had an attentive audience; and began to show the purposes of God in regard to the salvation of man by Jesus Christ; that these purposes were fulfilled in the death of our blessed Lord; and that after him no other prophet, and after his apostles, no other revelation, has ever been, or would be given.

The Mussulmans sent for their Kajee to confound my arguments. He came, a blanket was spread for him, and he sat down by my side.

He was much inclined to ask foolish questions, such as "How did God make man?" "How could God become man?" &c. At length, after nearly two hours conversation, the people, Kajee, and all, retired. O my blessed Redeemer, would that I were more worthy of the honor, which I enjoy, of declaring thy name to this people.—Being in open air, many people called to receive books, and inquire about the Gospel. I talked almost incessantly till 3 o'clock.

25. Sat off about sunrise, though later than we intended, on account of a demur with our ox driver. It is very trying to bear with the tricking and avarice of this people. Travelled all day long, except an hour at noon, when we rested under a shade at a watering place. Had no religious conversation except with our own company. Passed many villages, which never heard the Gospel, except, perhaps, from the brethren, Hall, or Graves, when passing this way.

The last part of our way was excessively bad. The bullock and horse were every

minute in danger of breaking their legs. Being benighted, we procured a guide to take us into Nagotenah about 9 o'clock. Was afflicted with a severe head-ache, and laid down to rest without food.

26. Blessed be God for his goodness. The rest of the past night has been to me both medicine and food. Went to the school. It is the largest and best that I have yet seen on this tour. Labored all the morning to get the school sorted into classes. Wrote during the heat of the day. Find ourselves very comfortably situated in the bungalow built by government for the accommodation of travellers. This town is on the head of the creek, and on the rout from Bombay to Rutnugerry, the capital of the Southern Konkan. Four hundred people died here of the cholera, in May and June last! An awful mortality among such a population. At present, fever greatly prevails, though it is mortal in but few instances. In the afternoon went to the school, and labored until night. The school has a good number of active, intelligent boys; but they want reducing to order. The teacher has made me feel more favorably disposed to Brahminical schoolmasters.

28. Went to the school, and spent two hours in catechising the boys. Began teaching the boys to sing; they have as yet done nothing at this. After breakfast, had prayer as usual; read and explained the ninth chapter of John; and made some remarks on the blessings, which God has promised to those who keep this holy day. Directed the teacher to bring several of his best boys to the bungalow to practice in singing. The boys, and puntojee [schoolmaster,] and several others, assembled at the bungalow, at about 2 o'clock. We sung several hymns. Some of the boys got hold of the tunes very readily. A Bramin came in, who professed to be a worshipper of the invisible God. He condemned idolatry, and evidently came in to please me, and please himself, by a display of his own wisdom.

29. Proceeded very early to Ashtumee. Passed a terrific ravine on the way; a defile between two mountains, which it seemed quite impossible to pass. Arrived at Ashtumee about 9 o'clock, when we found the school in full session, and in such order that the puntojee must have heard of our coming. Divided the school into classes. Found a comfortable place to stop within a few rods from the school. It would make a suitable residence for a missionary, and is for sale at a very low price.

Was much pleased with the zeal and diligence of Manuell to day. I have much evidence of his integrity in his accounts of the schools. The pantojee has consider-

able talents, but I should think he had pledged himself too far to the prejudices of the people. There is a railing in the schoolroom made to divide the higher castes from the lower. We have paid no attention to caste, in reorganising the school.

30. Retired with an aching head, in consequence of eating bad rice yesterday. Felt relieved this morning. Was in the school till nine. During the middle of the day, had a long talk with Manuell respecting the deceptions of the teachers, and the best way of securing ourselves against them. Agreed on several things, which I shall report to the brethren at our next meeting. With all the imperfections of our schools, I am desirous that we should have many more.

The fatal illness commenced on the day in which the last entry was made. With great difficulty Mr. Nichols travelled from Ashtumee to Rawadunda, sixteen miles below Bombay. There he was visited, first by Mr. Garrett, and then by his wife and Mr. Frost, who conveyed him to Bombay, where he arrived on the 9th of December, and, on the 10th, after a sickness of eleven days, was removed from missionary toils, we doubt not to the gracious rewards of the faithful.

CEYLON.

VIEW OF THE STATION AT OODOOVILLE.

THE view of the station at Oodooville, which follows, was appended to the journal of Mr. Winslow, published in the Herald for March, pp. 78—83, and was accidentally passed by in the subsequent selections of matter for this work. Oodooville being, however, the station, where the *Female Academy* is situated, the document is too important and interesting to be omitted. It was prepared in July 1824.

Buildings.—These remain the same as the last year, except that the old Church

is partially repaired, so as to make a very convenient place for preaching. It is about 98 feet long, though only 28 feet wide. The people sit on the earth floor covered with mats, and it will contain (though not well accommodated,) 700 men sitting according to their custom. There is a pulpit of open railing, sufficiently elevated on a basement of stone and mortar, and the floor of the church (without galleries of course,) rises gradually, after leaving a circular, open space in front, so as to bring all the congregation, even when sitting closely behind each other, in full view of the speaker, and, indeed, of most in the church. A narrow aisle runs through the middle, on each side of which is a low wall. There is a pew on each side of the pulpit, and an elevation of an elliptical form in front, for the Communion table. The roof is covered with the leaf of the Palmyra, and one end is separated from a part of the building which is not repaired, by a kind of matting made of the leaf of the Cocoa-nut tree. The windows are open, and matting answers for doors. We have a small bell, borrowed from the Church missionaries; and though this house of God is not restored to its ancient state, but is so far below it, as to make us weep while we rejoice; yet we do hope, that the Lord will record his name and manifest his glory in it, in a more remarkable manner, than he ever did when hundreds and perhaps thousands flocked to this house.

Boarding School.—As mentioned in the journal, the boys at this station were dismissed to make room for the girls' establishment, and most of the girls from the other stations took their place. Some, however, not being willing to live so far from their friends, would not come, but left the mission, and four or five of the large girls remained at the stations where they were. Some small girls have been taken since the school was formed, and several, for various reasons, have been dismissed. The number now is 29, and their names, probable ages, &c. are as follows:

Caste.	Names.	By whom supported.	Age.
Vellala.	Harriet Newell,	Fem. Sew. Soc. Salem, Mass.	9
Do.	Betsey C. Pomeroy,	Rev. J. L. Pomeroy, Worthington, Mass.	11
Do.	Fanny Hall,	A friend in Middlebury, Vt.	10
Do.	Sarah Woodhull	Ladies Ceylon Soc. Freehold, N. J.	9
Do.	Susan Huntington,	Ladies in Boston, Mass.	8
Do.	Maria Hutchinson,	Mrs. C. Hutchinson, Woodstock, Vt.	7
Do.	Louisa Hawes,	Soc. young Misses, Hartford, Con.	8
Maddeperdy.	Elizabeth Appleton,	Fem. Ben. Soc. Brunswick, Me.	11
Vellala.	Mary Sweetzer,	Fem. Cent. Soc. Athol, Mass.	11
Do.	Jane Smith,	Col. I. Penson, (support withdrawn,)	8
Maddeperdy.	Fanny Baker,	Sister Circle, Brad. Acad. Mass.	10
Vellala.	Martha Ramsay,	Fem. Mite Soc. Baltimore, Md.	7
Do.	Mary Dayton,	Fem. Juv. Hea. Soc. Granville, N. Y.	6
Do.	Elizabeth McFarland,	Fem. Asso. Concord, N. H.	8
Do.	Elizabeth Nichols,	Soc. in Bombay, India,	7
Cherty.	Joanna Lathrop,	Char. Box and Knitting Soc. Norwich, Con.	6
Vellala.	Lucy Emerson,	Thomas Emerson, Norwich, Vt.	7
Do.	Huldah Perly,	M. Perly and R. Fessenden, Bridgeton, Me.	7
Covey.	Mary H. Huntington,	Newell Soc. Bridgewater, Mass.	6

Caste.	Names.	By whom supported.	Age
	Charlotte Burnell,	Mrs. B. Burnell, Cazenovia, N. Y.	9
	Ann Kent,	Fem. Mite Soc. Baltimore, Md.	10
	Susanna Rockwood,	Fem. Asso. Whitesborough, Mass.	10
	Maria Montgomery,	Fem. Mite Asso. Baltimore, Md.	6
	Margaret Thompson,	Ladies, Princeton, N. J.	6
	Mary Reed,		6
	Sarah Wills,	Capt. J. Wills, Newburyport, Mass.	5

There are three girls who are not named, being still on trial, and two are absent from the school, to whom names have been given, and who *may* return; but as their return is uncertain, their names are not entered.

These scholars are all under the immediate care of a Portuguese woman, night and day, and are more or less in our house, though generally in a separate building appropriated to them exclusively. A day with them is generally spent as follows. At about a quarter before 6 o'clock, the bell rings for them to rise, and all are required to get up, wash, and prepare for prayers. At 6, the bell rings for prayers, after which they have time for their private devotions, before they take their conjee, or cold rice, for breakfast. School begins at 8, when they go to their Bungalow, and are under a Tamul teacher, learning to read, write, &c. until 11 o'clock, when their lessons are recited before Mrs. Winslow. It is designed that they shall attend, as they become sufficiently advanced, to Arithmetic and Geography; but as yet none have commenced the second, and only one the first of these studies. Some of them have employed a part of their intermission seasons in learning to read English a little, but this does not come into their regular studies. They take their rice and currey at 1 o'clock, and at two are assembled in our verandah in classes, under the care of Mrs. W. to sew, knit, twist thread, &c. until half past five, when they are dismissed for the day. At candle-lighting, the bell rings for evening prayers, after which they have their supper of rice and currey. During the evening, if there is no meeting, the eldest read the Scriptures, or some other profitable book. During a part of the day, two or three of the girls are employed, by turns, in pounding rice for their food, and some other labor about the house, principally to give them habits of labor and industry. On Saturday they all bathe, put oil on their heads, and receive a clean cloth and jacket for the Sabbath. They likewise change their dress once besides, during the week. Their dress consists of a loose jacket with sleeves, and below that a piece of cotton from a yard and half to three yards in length and one in breadth. Such of the girls as have them, wear, at times, beads on their necks, and jewels in their ears; and when they are newly dressed, their

appearance is not only decent, but neat. A Bible Society has been formed in the school, and the girls, in order to pay their subscriptions, deny themselves one meal each week.

Harriet Newell is the most forward girl in the school, and seems capable of learning any thing, which it might be desirable for her to know. Her disposition is amiable, and we hope well of her piety. She is about the middle size, and interesting in her appearance.

Betsey Pomeroy is older than Harriet, and has more character, though she is not so forward in her studies. She is indeed uncommonly discreet, and gives us more satisfaction in her whole deportment, than perhaps any other girl. She is rather tall, but not large, and has, almost uniformly, a serious appearance. Considering from whence she was taken, (from a house where an evil spirit is worshipped,)—what she now is, (hopefully pious,)—and looking forward to what she may become; we see, in her case, an instance of good effected, which ought to be exceedingly encouraging to all, who are engaged in this heavenly charity.

Fanny Hall is not less interesting, and indeed, in her appearance she is more so, than the two first named. She is uncommonly pleasant in her manners, and by no means backward in her studies. In her religious feelings, she is distrustful of herself, and appears humble.

Sarah Woodhull makes good progress in her studies, and is amiable in her manners. Her disposition is very good, but she does not give so satisfactory evidence of piety, as either of the above named.

Susan Huntington continues in general to deserve the character formerly given of her, and we hope indeed a *better* character. She is much altered, if not truly converted; though a very playful habit often gets too much the better of her seriousness.

Maria Hutchinson is uncommonly forward, for her age, and is one of the most laughing, pleasant little things, that is often seen among black or white. She professes to be seeking the great salvation.

Louisa Hawes is attentive, steady, and diligent in her studies, &c. and gives some evidence of having chosen the good part, which shall not be taken from her. On a visit home, some time since, she openly professed her love to Christ, though her

parents opposed. She even went so far as to pray before them and others.

Elizabeth Appleton continues to do well, though she has not so active a mind as perhaps either of those above mentioned. She is, however, before most of them in needle work, &c. and appears sincere in her religious professions.

Mary Sweetzer is naturally a girl of hasty temper, and is not very ready to learn. She seems, however, much changed since the awakening in the school. Her temper is improved, and her attention, especially when religious subjects are brought before her, is more fixed, and turns to more account, than that of most girls of her standing.

Jane Smith is very small for her age, and backward, considering the time she has been under instruction. She, however, is not unpromising. She is serious and sometimes appears pretty well.

Fanny Baker. This girl has lately suffered with the jaundice, which in this country, is destructive to mind, as well as body. It gives her a dull, heavy look. She is, however, well disposed. She is a daughter of Condon, a member of our church, and has been baptized. During the awakening she has been serious.

Martha Ramsay and Mary Dayton are much alike in their standing in the school, and not dissimilar in their appearance. They are neither very forward, nor very backward, in their studies, and stand about at mediocrity in other respects.

Elizabeth McFarland is about the middle size, very pleasant in her appearance, and on the whole a promising child, though some of her early bad habits still cleave to her. She professes to have some concern about her soul, but does not give any decided evidence of a real change of heart.

Elizabeth Nichols is a child of good mind, and has a pleasant countenance. She is supported by the girls of Mrs. Nichols's boarding school at Bombay.

Joanna Lathrop deserves the pleasing character formerly given of her, with this addition, that though a very little girl, she seems very much in earnest in religious things, even so much as to be remarked by all in the school.

Mary H. Huntington continues in many respects a promising girl; but she has been of late somewhat affected with the jaundice, which injures her.

Charlotte Burnell is a promising and serious girl, very sedate and correct in her deportment, for a child of her age. She is a daughter of the Agah, who has the care of the girls.

The other girls in the list, are either so young, or have been so short a time in the school, that no particular account of them seems at present necessary. In general

it may be said, that none are retained in the school, who do not, after a sufficient trial, appear promising; and though some of them may disappoint our hopes, and prove unworthy of the charity of those who support them, there is reason to hope that many may make good improvement under their privileges; and some at least become ornaments to the Christian name; elevate the character of their sex here, and shine as lights in the midst of this heathen darkness. Let them be remembered in the prayers of all, especially of the sisters and mothers in Israel.

Native Free-Schools.—There are ten schools now attached to this station, in the following villages, *Mallagum, Oodooville, Santillepoy, Chunagum, Erneville, Malverty, Saverdy, Oodooville, (low cast) Oodoorloo, and Annoongkay.* These are set down in the order in which they were established. Most of them are in a flourishing state, and some of them rather large. There are in all about 25 girls, but there is no school for girls exclusively. The school at Erneville is named the *Colchester School*, to be supported by a society for that purpose in Colchester, Con. It has an average attendance of about 50 boys, who make good progress in their studies. The teacher is an old man, who was formerly employed by the Dutch, in teaching the government school at Oodooville. We shall, I hope, hereafter be able to give some more interesting particulars concerning the school to those who generously support it. These schools are all conducted in much the same plan as they were last year, and as they generally are in the mission. They are all visited, and the account of the lessons learnt is taken, weekly; and according to the number in the school, and their attendance at church, the master is paid. These masters generally receive something less than two Spanish dollars a month. Every three months we have a quarterly examination, when the scholars all assemble at the station, and are examined in the studies of the past quarter. At the last examination, about 350 scholars came together. This number is, however, less than the average attendance, as many small boys in the school never come so far from home.

Preaching, &c. The native preacher at this station, Malleappa, having left in December,* and no native assistant coming into his place, until very recently there has been a deficiency in the amount of preaching, compared with former years; though this has been in part made up by my having myself more facility in the native language, which has rendered an as-

* See number for May, p. 134.

sistant in the labors immediately at the station, less necessary.

The labors of a Sabbath are as follows;—prayers with the boarding-school and family at sunrise—attendance in the Sabbath-school from 8 to half past 9 o'clock—public preaching in the church, commencing at 10, after which, until 12 or after, a meeting in the virandah for all such as may wish to inquire further concerning the sermon, or be more particularly addressed. This finishes the morning. At 3 o'clock is preaching again, or an exposition of Scripture at the station, and at 5 o'clock is preaching at some of the school bungalows. The evening is spent principally in hearing the girls of the school recite their Sabbath lessons, and in enforcing upon them the great truths of the Gospel. Though little is done on the Sabbath, and much less on the other days of the week, compared with what *need* to be done, yet it will appear, by a few extracts from my journal, but more especially from accounts previously forwarded from the mission, that here, as at the other stations, the word of God has not returned void. There are several who give pleasing evidence of a saving change; and some others who are inquiring what they shall do to be saved. May the great and good Shepherd gather them all as lambs in his arms, and carry them in his bosom, and may he, who is able to keep them from falling, present them at last spotless before the presence of his glory with exceeding joy.

TILLIPALLY.

THE Herald for August, pp. 238—240, gave some account of a part of the youths in the Boarding-School at Tillipally. In addition to what is there stated, it should be remarked, that *Samuel J. Mills* had been removed from that school to Panditeripo; that *James Hutchinson* and *N. W. Raymond* had absconded; that *J. B. Lawton*, *Ellingwood Jenks*, and the boy bearing the name of *Ladd*, had been dismissed; and that *Cyrus Mann* had been taken away by his mother, who had removed to Trincomalie.

PALESTINE MISSION.

JOURNAL OF MR. KING.

(Continued from p. 102.)

Residence at Jaffa.

May 12, 1824. One of the Arabs, to whom I spoke last Sabbath, called, and requested me to go and speak to them again, saying, that there were several assembled to hear me.

I accordingly went, and found a little company of fifteen or sixteen persons, whom I addressed from John iii, 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life."

All were attentive, and I felt an unusual degree of joy. At the close, I kneeled down, and, for the first time, offered a prayer in Arabic. Some of the Arabs kneeled with me, and, while I was praying, smote their breasts, and cried out, "Lord have mercy upon us;"—with how much sincerity, I know not.

We all devoted this day to fasting and prayer. In the evening, I preached (as preparatory to the communion,) from Rev. ii, 1—7.

The object of my discourse was, to shew "that Christian ministers, and Christian churches, may do and suffer much, and yet be wanting in the fervor of their love."

16. Sabbath. We united in celebrating the death and sufferings of our Lord and Saviour Jesus Christ. Mr. Fisk administered the bread, and Mr. Cooke the wine.

During the communion, the Arabs who assembled last Wednesday, sent to me, saying, that they were again assembled, and wished me to come and preach to them.

After the communion I went, but found that several, having waited for me a long time, had gone away.

To the few that remained, I read and explained some of the ten commandments. At the close, they requested me to pray with them, as I did before. So we all kneeled down together, and united in prayer.

22. We devoted this day to fasting and prayer, with special reference to our work—the difficulties we have to encounter—the American Board—an increase of laborers—the Colleges, and Theological Institutions of our country—and the American churches.

Residence at Der el Kamer.

June 4. Went with Mr. Cooke to Der el Kamer. On the way conversed with forty or fifty persons (Christians and Druses,) on the subject of religion. Took lodgings with my friend Domani, who, with his family, received me very cordially. In the evening, many of the Arabs called to see me.

5. In the morning, an Italian physician called. With him Mr. Cooke and myself had a very long discussion about the distribution of the Bible. In the evening,

many Arabs called, among whom were four priests of the Greek Catholic church. With all of them we conversed on religious subjects.

6. Sabbath. People were calling to see me almost the whole day, and I had frequent opportunities of speaking to them of Jesus Christ and his Gospel. Among others, were Aboona Yoosef, and a priest from Zook with whom I conversed much.

In the evening, Aboona Mina, with whom I had a dispute last year, called and spent two or three hours in conversation about the distribution of the Bible, the British and Foreign Bible Society, the Apocryphal books, missionary exertions, and the millennium.

8. In the morning, Aboona Girgius, a Greek Catholic priest from Barook, a place about three hours distant from this, and on the road to Damascus, called to see me. Had some conversation with him about the Bible, which we distribute. He observed, that the Jews were much pleased with it, but the Christians were not. I asked why? He replied, that it was defective. This brought up the subject of the Apocryphal books, which we discussed for some time. At last we came upon "tu es Petrus," and he affirmed, that the Bible said, Peter was the head of the church. I then gave him my Bible, and asked him to shew me the passage. After searching a long time, he closed the book and went away.

In the afternoon called on Aboona Germanus, the Superior of the Maronite priests in this place. He received me with the same kindness and attention, as he did the last year; introduced me to some of his people, telling them, that I was a very great man, and knew all things, and that I was his particular friend. He also called in father Paul, a priest under him, and told him what a great man I was, and requested him to talk with me about grammar.

Returning to Signor Domani's I found Aboona Saba, from Der Mokholles. He is one of the two Superiors of the Greek Catholic convents, and was often mentioned to me last summer, as being one of the most learned priests on Mount Lebanon. At that time, it was repeatedly said, "Go and dispute with Aboona Saba, in our presence, and if you convince him, we will embrace the doctrines which you preach."

Though an Arab, he speaks Italian very well, having spent ten years in the Propaganda at Rome.

Conversation with an Arab of the Roman Church.

On my entering the house, he arose and, after the usual salutations, I sat down by

his side, and addressed him in Arabic. He in reply spoke in Italian, and asked me some questions about my country, saying, that the discovery of America has been of great injury to the cause of religion.

"Pardon me," said I, "I think quite the contrary—that it has been of great use to the cause of religion."

Aboona Saba. "Infidels have said, that the savages are not men, not the children of Adam; and this has done harm to religion."

Mr. K. "We have no doubt, that they are men. They have all the qualities of men. We teach them to read and write. We teach them the word of God. And many of them receive Jesus Christ as their Redeemer, and rejoice in his love."

Aboona S. "What are the different religious sects in your country? Are they Lutherans, or Calvinists?—and what is the difference between these two?"

Mr. K. "Many of the different sects in our country differ only in some forms of worship. Of Roman Catholics, we have but very few."

Aboona S. "Then you are Protestants?"

Mr. K. "Yes Protestants."

Aboona S. "You have protested against the true Church?"

Mr. K. "No, we have protested against the errors of the Church."

Aboona S. "Errors in the Church? No, No. There are no errors in the Church. Old things are certainly better than new."

Mr. K. "Surely; and for that very reason, we protested against the errors of the Romish Church, which were new, and returned to the ancient system, such as existed in the first ages of the Church, among the disciples of Christ, and took the Gospel and the Old Testament for our guide; which were of old."

Aboona S. "Eh,"—and after a short pause added, "What system of Theology do you study?"

Mr. K. "The Bible."

Aboona S. "But what Book of Theology have you, which is of authority?"

Mr. K. "None but the Bible. We take no man for authority? We study the Bible in the Original Languages, and then consult twenty, fifty, or a hundred Commentaries, written by men of different sects, to see what they say; but no one is of acknowledged authority."

He then questioned me with regard to the course of study pursued in our Colleges, and did not seem disposed to enter upon any contested point in doctrine.

So the greater part of the evening was spent in conversing about Grammar, the Druses, and the war between the Greeks and Turks, except that, now and then, I threw in an episode on the depravity of man, the necessity of regeneration by the

Holy Spirit, and my belief that the day is coming, when the name of Jesus shall be known and adored by all, that dwell on the earth.

9th. In the morning, Aboona Yoosef, called, and I asked him about the order of the Maronite Patriarch, with regard to our books. He said, that an order came from the Maronite Patriarch to destroy all the books, which the English had distributed; but that neither he, nor the people here, would obey it; that one day, he saw a man tearing one of our books in pieces, and told him he was a fool so to do. "Why," said the man, "is it not a bad book?" "No," said Aboona, "it is a good book and correct." "How should I know?" said the man.

Aboona Y. also observed to me, that he had one of the books himself, and that the people here generally, who have them, will not give them up, or destroy them.

Conversation respecting the Maronite Patriarch's Order.

Soon after he went away, Saad Ibr Bas, the Maronite, mentioned in my journal, last winter, called to see me.

Saad Ibr Bas. "I suppose you have heard from Hanna Domani, about the Patriarch's Order."

Mr. K. "Yes, I heard, that he has sent a general order to the Maronite Christians on Mount Lebanon, to burn, or destroy all the Bibles, all the books, which the English have distributed among them."

Saad. "True."

Mr. K. "Why that?"

Saad. "News came to him, that some of us had taken your books, and he feared they might do harm, and prohibited them."

Mr. K. "Are they not the word of God?"

Saad. "Yes, and I told one of our Bishops that I had read your Bible, and found it, word for word, like the one printed at Rome, and asked him, whether it made any difference where the book was printed provided it was the word of God? and he said, No. I then said to the Bishop, 'Suppose this book was printed by a bad man, for instance, a Moslem, and he should give it to me, where would be the harm for me to receive it, and read it?' The Bishop replied, 'You might receive it from the hand of a Moslem, but not from the English; for if people should receive these books from the English, they would become favorably disposed towards them, and look on their books, and say, *Ah, Inglis tygeb*, the English are good, and be led away to embrace their faith, and leave the true Church.'"

Mr. K. "Who was that Bishop?"

Saad. "Abd Allab."

Mr. K. "Then he thinks the Bible might be the means of bringing you out from the Romish Church—from under the Pope?"

Saad. "Yes."

Mr. K. "It is very possible. It brought out my forefathers from that church. For the moment they got the Bible, to read and search for themselves, they saw that the Pope and his Church were in many errors, and they determined to return to the simplicity of the Gospel, and to take that as their guide."

Saad. "We cannot do this."

Mr. K. "Thousands in Europe came out from the Romish Church, though, in so doing, they were obliged to pass through fiery tribulations, flames, and death. They were determined to read the Bible, and to follow Jesus Christ, and it is your duty so to do, although you should be put to death in consequence of it. You ought to obey God rather than man. Jesus Christ says, 'Search the Scriptures;' and your Patriarch says, 'No.' Which ought you to obey?"

Saad. "We cannot disobey our Patriarch."

Mr. K. "What is your Patriarch? What is the Pope himself? A bit of clay! What are all the Kings and Emperors of the earth? As a drop in the bucket, or the small dust of the balance, in the presence of Him who made the heavens and the earth, before whom you, and your Patriarch, and the Pope, and all the nations of the earth, will soon be gathered to be judged. Your Patriarch may do you harm; perhaps he may be able to take away your life: but fear not them, said Jesus Christ, who have power to kill the body only, but fear Him who is able to destroy both soul and body in hell.—Whom do you choose to obey—God, or man?"

Saad. "St. Paul said, we must obey the powers that be, and that they are ordained of God."

Mr. K. "Yes in civil matters. But did Paul obey the powers that were, when they ordered him not to preach Jesus Christ? Did Peter and John obey the great men, when they were commanded to speak no more in the name of Jesus? The priests, the rulers, the elders, the scribes, and Annas the High Priest, and all his kindred, called Peter and John before them, and strictly threatened them, and commanded them not to speak at all, nor teach in the name of Jesus. But what said Peter and John? 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'—You are now in a similar situation. Your High Priest orders you to destroy the word of God. He is an enemy to God and his holy word; an enemy to Jesus Christ and

his Gospel; and you ought to disobey in the thing which he has commanded."

Saad. (To the wife of Domani.) "What can we say? I wish he could have an interview with the Patriarch." (Then turning to me,) "Why do you not go and talk to the Patriarch?"

Mr. K. "I cannot spend time to go and see all, who oppose the word of God; nor do I think it my duty to go and see them. St. Paul, when he heard of any one opposing the truth, did not set out immediately to go and see him, he kept about his business, preaching the Gospel. I bring the same Gospel which he preached. I distribute the sermons of Peter, and Paul, and John, and of Christ himself, and your Patriarch is afraid that they will be the means of bringing you out of the Romish Church. If these should bring you out of the Romish Church, it is better that you should come out, than remain where you are."

Mr. Cooke. "Why do you have English gold thread interwoven into your Abba? Your Patriarch will perhaps denounce you, as putting heretical thread in your garments, and so spoil your trade."

Mr. K. "Yes you may look on your garments, and say 'Ah, the English are good,' and so become favorably disposed towards them and at length embrace their faith."

Saad. "What is your object in coming here to distribute the Bible so cheap? What leads you to do this?"

Mr. K. "The same that leads me to give a poor, blind beggar in the streets a few paras. I see him poor, and blind, and miserable, and my heart is moved with pity towards him, and I give him food. In the same manner, I see you here spiritually blind, and poor, and dying with hunger, and I come to put into your hands the bread of eternal life. What motives had the Apostles for going about and preaching the Gospel? Christ commanded them to preach the Gospel. The command of Christ is binding on us. Why did Christ come into the world to save sinners? What did he do for us? He laid down his life; he sweat as it were drops of blood; he bore our sins; he died to redeem us; and shall not I be willing to leave my country and friends, and come here, and give you the Gospel, though I may do it in the midst of opposition, and perhaps of death? Shall we not be willing to give a little of our money to make known the love of him, who laid down his life for us?"

Saad. "Is it possible that you have no other object, than the glory of God?"

Mr. K. "No other. We see you in ignorance, and we hope to enlighten you. We see you without the word of God, and we come to give it you."

Saad. "What shall we say?"

Mr. K. "What could have been our

object in what we did for the Syrian Patriarch Giarve? He came to England. The English gave him money, a large sum of money, and told him to go and print the word of God, on Mount Lebanon. An American gave him a press, which was worth some hundreds of dollars. Had they, think you, any interested motives?"

Saad. "No. But did the English do this?"

Mr. K. "Surely; and for the express purpose that you might have the Bible. It is now five years, since he was in England. I called on him the last summer, and asked why he did not print the word of God. He said, he had a right to do as he pleased. He has not as yet printed the word of God, and we come to give it to you. What does he do? Prohibits us from distributing the books, which we expected him to print." (I had been informed, that he had issued an order similar to that of the Maronite Patriarch.) "We know Giarve, who he is, and your Patriarch now joins him. They are like the Pharisees of old, who would neither enter the kingdom of heaven themselves, nor suffer those who were entering to go in."

Saad. "What the Syrian Patriarch did, was not right, but our Patriarch is not with him."

Mr. K. "Your Patriarch does not give you the Bible himself, and he tries to hinder me from giving it you."

Saad. "O yes, there are books printed at Rome."

Mr. K. "What should you say, if bread here were a hundred dollars a loaf? Could the poor man, who has not five paras, purchase for himself? Must he not die with hunger? Should I come, and offer you a plenty of bread, at two paras a loaf, or for nothing, and your Patriarch should give orders that no one should receive bread of me because I was a bad man, and at the same time keep up the price of the loaf at a hundred dollars? Would you think he was doing right?"

Saad. "Surely not."

Mr. K. "The Romish edition of the Bible is at least a hundred piastres. Your poor people cannot purchase it. I come and offer it cheap. I offer what you yourself acknowledge to be the word of God, and your Patriarch prohibits it. But, Sir, the word of God will run and be glorified, and neither your Bishops, nor your Patriarchs, nor all the powers on earth, can stop it. The stone, cut out of the mountain, is destined to fill the whole world, and we be to the man, who shall dare to oppose its progress! It will crush under its weight your Bishops, and Patriarchs, the Pope, and Satan himself—every principality and power in the universe, that shall attempt to resist it.

"And, Sir, this is not a thing of indif-

ference. You, and I, and your Patriarch, in a few more years, shall stand before God, and give account to him of this matter. And when the Son of God shall demand of you, why did you not receive my word? Will he take as an excuse,—‘Ah, I feared the Patriarch!’ or, ‘I feared the Pope!’ Will he not say to you—has he not said to you, ‘He that is ashamed of me and of my word, of him will I be ashamed before my Father, who is in heaven!’ Are you not taught to obey God rather than man?

“The Jewish Church was the Church of God. In the times of Christ, the priesthood united in excommunicating any one, who should believe in Him, just as your priesthood, at the present day, threaten to excommunicate any one, who shall receive the word of God. Christ did not teach the people to fear such an excommunication, but commanded them to profess him openly; and pronounced a blessing upon such as should be persecuted and excommunicated for his sake. What your Patriarch has done is no new thing. Men have always been opposed to what is good. Said Stephen to the Jews, ‘Which of the Prophets have not your fathers persecuted and slain?’ They slew the Prophets; they slew Christ; they persecuted his disciples. The Roman Catholic Church has, in like manner, by order of the Pope, persecuted and slain millions of the followers of Jesus.”

Saad. “They do not prohibit us from reading the word of God; but simply that of your printing.”

Mr. Cooke. “Why do they not give it to you then, themselves?”

Mr. K. “Truly. If they would furnish you with the Scriptures, we should be glad. All we wish is, that you should have the word of God. We gave Giarve money for this purpose, and five years have passed away, and nothing is done. We should not wish to come here, and expose ourselves to a thousand fatigues and hardships, in order to give you the Bible, if your priests would but furnish you with it. No. The fact is, they do not wish you to have the Bible. They wish to keep you in ignorance, in blindness. They are blind themselves, and if you follow them, you will both fall into the ditch.”

Saad. “But the Church is of authority—‘thou art Peter, and upon this rock will I build my church.’”

Mr. K. “Yes, you profess to be built upon St. Peter. Why do you not obey him? He says, you would do well to take heed to the Scriptures, as to a light shining in a dark place. Those, who profess to be the successors of St. Peter, at the present day, seem to think otherwise.”

Saad. “St. Augustine said, that if the

church should say, that the Scriptures were not good, he should say so too.”

Mr. Cooke. “St. Augustine did not say that. He said, indeed, that if the church had not received the Scriptures, he would not receive them. We act upon the same principle. For instance, if the church at Corinth had not received St. Paul’s Epistles, at the time they were written to it, we should have no ground upon which to receive them afterwards. But the Romish Church does not act upon this principle. She receives, as Jewish Scriptures, books which the Jewish Church never did receive.”

Mr. K. “Like St. Augustine, we receive the Scriptures on the testimony of the Church, but not the present Romish Church—the primitive Church—those whom you call saints, and who recommended to all to read the Scriptures. If the Romish Church should condemn the Bible to day, that would be no reason why it should be rejected.”

Saad. (To the wife of Domani.) “I wish we could get the Patriarch here to talk with him?”

Mr. K. “I should be glad to see your Patriarch, and tell him all that I tell you. He has not the least reason for what he has done.”

Saad. He was obliged to do what he did, having received orders from the Pope to that intent.”

Mr. K. “He ought to have done his duty. He ought to obey God rather than man. Supposing he should order you to kill me, ought you to do it?”

Saad. “I hear that the English have purchased, in Casserwan, some copies of the Scriptures printed at Rome, and burned them.”

Mr. K. “That is a lie of some son of him who is the father of lies, and was a liar from the beginning. Any Englishman who should do this, would be accounted a madman. The English do not even burn the Koran.”

Saad. “A lie?”

Mr. K. “Yes—a lie from some son of the father of lies.”

Saad. “You will recollect that I bought several books of you, last year, and among the rest three Bibles. One of these, I kept for myself; one I gave to my partner in business; and the other I sold to a Maronite, who, after the Patriarch’s order was issued, returned it, and requested me to take it, and give him back the money, which I did. Will you take that back and pay me the money?”

Mr. K. Have you got the Bible, which I let you have still?”

Saad. “Yes.”

Mr. K. “What, in defiance of the Patriarch? Have you not burned it?”

Saad. "No. It is correct—it is the word of God, and I cannot burn it. I have told the Patriarch, that if he will give me a Bible, which he approves, I will give up this."

Mr. K. "As you have two on your hands, I will take back one, the other you must keep."

Saad. "That I wish to do; I only wish to give back the one, which was brought back to me, as I shall not now be able to sell it."

The above discussion, though carried on with much earnestness, did not seem to produce any ill temper on either side. Saad parted with me, as with a friend, and seemed to go away with the impression, that his Patriarch had taken a wrong step, in prohibiting the Bibles which we distributed.

SANDWICH ISLANDS.

MOWEE.

Progress of the Mission at Lahinah.

THE journal of the mission at this station, published in the Herald of last month, will naturally excite some curiosity with respect to the subsequent progress of instruction on the island of Mowee, and of the interest in learning thereby created. This curiosity will be in some measure gratified, and, at the same time increased, by the following paragraphs of a letter from Mr. Stewart to the Corresponding Secretary, dated Dec. 10, 1824, full nine months later than the last date of that journal.

In one of my communications last spring, speaking of the fresh excitements, which often suddenly arise in the minds of the chiefs and people in favor of the *palapala*, and the objects of the mission, I recollect comparing them to the successive ripples of a flowing tide, which, though followed by a corresponding recession, are constantly covering new ground. The late war at Atooi produced an unusually long ebb; but the current has again set in, with a velocity and power that promises a high spring tide; and has already overflowed the boundaries of all that have preceded it.

On my return from Woahoo, last week, I brought 500 spelling-books, as a supply for this station, and 500 more to be forwarded to Kiruah. Such, however, has been the importunity, with which they have been sought, that we have felt it necessary to appropriate the whole number to this station. Upwards of 600 have already been distributed to as many new scholars, and

the prospect is, that not one hundred of the thousand will be left in the depository at the close of the week. Most of the chiefs have erected neat and spacious school-rooms immediately adjoining their own houses, in which their people, including both the cultivators of their land, and their personal and household servants, assemble regularly, three times a day, for instruction. Many of them have also sent teachers, with books, to their respective districts, in different parts of the island. Indeed, such is the general enthusiasm, that could teachers and books, in sufficient number, be provided, we doubt not, that, in less than a fortnight from the present time, two thirds, at least, of the 20,000 beings supposed to inhabit Mowee, would be under daily tuition in the elements of reading.

One single fact discovered to day, is a most pleasing confirmation of the opinion, that every fresh impulse is productive of a progressive and permanent good. Among the chiefs, who received books, at the time of a particular excitement last spring, there was one, to whom five only were given. The same person applied for thirty to day. On being asked, who were to be the teachers of her people, she pointed to five young men, whom she represented as *akamai roa* (very skillful) in reading and *itaita* (strong) in prayer. On taking their names, we found them to be the very individuals to whom we had given the spelling books, only a few months since, and who at that time did not know a letter, and had never prayed to the only true God and Saviour Jesus Christ. The knowledge of such and similar incidents, which daily reach us, are exceedingly encouraging, and are a sweet assurance that, in due time, we shall reap, if we faint not. It is a fact, that calls for devout acknowledgment and thanksgiving from us, and that I doubt not will cheer and animate the hearts of our patrons and friends, that, in less than one week, schools have been formed, at this single station, in which there are upwards of 600 new scholars; and that every school has for its teacher one, who is known to worship God in secret, and who opens and closes his school with prayer. The dispensations of Providence to this station have ever been most encouraging and most kind.

OWHYHEE

Journal of Mr. Ely at Kaavaroa.

July 25, 1824. For several days past, Kapiolani has been seriously ill. I have had repeated calls from her to administer medicine, and this has afforded a very favorable opportunity to exhibit to her the

salutary influence of divine truth, and to impress on her numerous attendants their solemn and imperious duty of seeking the Lord of hosts.

28. Kapiolani is still suffering with extreme pain. Mrs. Ely observed to her, "We are all anxious for your recovery." She answered, "I wish to suffer patiently the will of God. If it is his will, I have a desire to depart and be with him; then I shall be free from all sin. Once I exceedingly feared death; but Christ has taken away its sting."

From this sickness Kapiolani, the friend and patroness of the mission, happily recovered; and to the human mind, her life seems of much importance to that part of Owhyhee in which she resides.

Early in August, Mr. Ely attended the Christian burial of one of Kamakau's chief men; in view of which he thus remarks:

It has usually been the custom of this people to inter the deceased silently under the shades of midnight. They adopted this practice to avoid the scorn, and ridicule, and jests, of their neighbors, who are in the habit of assembling and making sport at the burial of the dead. But we hope the day is not far distant, when the toll of the church bell will pall the giddy heart, and awaken the listener to solemn reflection. The man buried to day, had but a glimpse of light. But he was thoughtful. At the hour of his death he prayed, "O God, enlighten me. I am dark minded. I have not known thy word and salvation. I am dark minded. Renew me, that I may live in heaven;"—and expired.

22. The Sabbath-school attended by Mrs. Ely, is becoming more and more interesting. The children conduct with propriety, and make good proficiency in learning. To day more than 30 were present. This evening, Kapiolani called, and we enjoyed a refreshing season of conversation with her. She spoke with great interest of the state of man. "The heavens and earth, the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man. He is *mute*. God has given him a mouth, the gift of speech and knowledge; but man refuses to praise him. Astonishing depravity! They are most favored of the Lord, and still most rebellious. They can praise Satan; he is their God." As she spoke, she wept. And then she added, "We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God."

26. Spent this morning in the study of the Owhyhean tongue, and in collecting the names of the several species of fish in these islands. Obtained the names of ninety; and this is but a part.

Mr. E. observes, that dances, which have heretofore constituted a very important part of the amusements of the natives, and usually collected great multitudes, are going out of favor in the neighborhood of the station.

The notices respecting the ancient superstitions, in the following paragraph, were made after a return from a visit to the opposite side of the bay of Kearakekua.

We passed in our small canoes near the base of the high precipice, that bounds a part of the bay. Here we saw shapeless stones, the objects of adoration, the idols to which this people formerly paid their vows. They gave presents to these, when passing under the precipice, to procure protection from falling stones, which not unfrequently intercept their path, and the voracious shark, which watches the watery way.

28. Many and urgent calls for books. I gave the last of our hymns. Still there are many who are not supplied, and who solicit them with great earnestness.

Sept. 3. Hopu collects the children at evening, to teach them the Lord's prayer, and to impress on their minds the importance of early seeking the Lord. They are quite awake to the subject. Two returned home, and begged of their parents leave to pray.

7. To day the chiefs of Kaavaroa have published a law prohibiting the drinking of spirituous liquor, on the penalty of five hogs. We hope the time is not far distant when the chiefs, as a body, will exert their influence to prevent this destructive practice.

12. Never did I witness a more interesting day in this dark land. If the Lord is among us, how should we fear before him. At the close of the evening exercise, five called to converse on the concerns of the soul. The inquiry is made, "What must I do to be saved?" O that we may be guided by the Spirit, that a word may be spoken in season to their souls. A former priest of Naihe and his wife were of the number. He thinks much of his former sins in sacrificing to idols.

14. The priest and his wife, spoken of on the 12th, called again to day. He said he had learned a little, but much still remained. He wished to know what he must do. I endeavored to point him to Christ as the only sovereign balm for the wounded soul, and to press him to go up speedily to Jesus for help.

19 Sabbath. We are not a little en-

couraged with the prospect of good to this people. To day the house of God has been crowded with a solemn and attentive audience.

20. To day a school house of cocoa-nut leaves has been completed by Kapiolani. Here the people assemble for morning and evening prayers, and here Hopu is diligently and daily employed in teaching them to read.

23. This morning Naihe and Kapiolani, with their attendants, sailed for Kau. They purpose to reside there two or three months to collect sandal wood. They called on us yesterday morning, made us a present of a hog, gave us full liberty to kill a kid from their flock when we chose, and directed their head-man to supply us with fish, &c. They gave directions, also, that no one be permitted to molest us, that the people attend to the *palapala*, and the word of God; and appointed a man to procure for us such things as we should need. We would notice, with feelings of gratitude and thankfulness to our heavenly Father, his kind intention to us, in giving us such friends in this dark land. May we be more entirely devoted to our work, and may these favors qualify and stimulate us to do much for Christ. After giving full instructions to the head-men, and commending us to Kamakau, Naihe requested that a prayer be offered on the shore, where many were assembled, previous to their embarkation. We most cheerfully seconded this request, and a hymn was sung, and prayer offered for the protection of Jehovah, while they were passing on the great deep, and at their temporary residence, and for the enlightening and preservation of those who remained behind. They then launched their canoes and were soon wafted from us. We regretted that it was necessary for them to remove at this crisis, as many persons disposed to serious inquiry will accompany them, to be as sheep without a shepherd. May Israel's God lead them to Jesus, the Great Shepherd and Bishop of souls.

Oct. 3. A day of peculiar interest to us. Mr. Thurston, who is present on a visit, preached in the Church, and administered the Sacrament of the Lord's Supper at our house.

9. All the people of Kaavaroa, and many in the neighboring villages, are engaged in the *palapala*. The great cry is for *books* and *teachers*. Those, who were once stubbornly opposed, are now soliciting instruction.

10. Sabbath. Interesting day. Though many of our regular hearers removed with the chiefs to Kau, still our church was crowded. Many new hearers were present, and some of them from a distance.

GENERAL STATE OF THE MISSION.

IN a letter from Mr. Chamberlain, dated Honoruru, January 1825, the general state of the mission at that time is thus briefly described.

The work is, in general, in a very prosperous state. At this place, several of the schools, which were suspended in consequence of the war at Atooi, have been resumed, and arrangements are making to commence the work of instruction with vigor, as soon as Krimoku returns. There is an increasing attention to religious meetings; and a *prayer meeting for females* has recently been proposed, and has met the cordial approbation of Opiia, who is forward in attending upon all the means of instruction, and recommending the same course to others. At Labinah, the work prospers. Schools have been established on every part of Mowee; and the constant cry from that quarter is, "give us books." Schools are also established on the island of Ranai; and will soon, we hope, be established on Morokai. At Kiruah, and Kaavaroa, the efforts of the missionaries are crowned with encouraging success. The edition of the hymns will be distributed long, we fear, before a new one can be printed. Our edition of 7,000 of the *elementary sheet*, is nearly expended; and a new elementary work is contemplated.

Mr. C. thus speaks of the necessities of the mission.

We need—says Mr. Chamberlain—many things. Most of all, we need a supremely devoted spirit—a spirit of self-denial and missionary enterprise. Next, we need more love to the heathen, and more of that spirit of prayer, which says, "We will not let thee go, except thou bless us." After that, we need the prayers of our patrons, helpers, and the Christian Church. We need, also, the means—the *pecuniary means* of carrying on our work. We need paper and types, slates and pencils, and all the apparatus for writing.—And lastly we need more laborers of the true stamp; persons that are *qualified to preach*, and who are willing to suffer the loss of all things for Christ; who are willing to become all things to all men, and above all, who are willing to be *nothing*, and to count themselves unprofitable servants after they have done all.

SOUTH AMERICA.

BUENOS AYRES.

A LETTER has been received, by the Corresponding Secretary, from Mr. Parvin, dated June 15th, 1825, which gives some very

pleasing information with respect to the state of public opinion in Buenos Ayres, as it regards religious toleration.

The granting of religious toleration has not, so far as I have learned, produced the smallest excitement of an unfavorable kind, among the Catholics of this city. The public mind appears to have been prepared for it. The subject had been discussed in many social circles, and in several public prints of this place. In these last, much was said in favor of the measure, and nothing against it. The sessions of the National Congress, when deliberating on this subject, were secret. I have seen it stated, that the article of the treaty [with England] granting toleration, passed that body, consisting of about twenty-five members, with but two dissenting voices; and this, notwithstanding nearly half the members are clergymen, and some of them from the interior. In the newspaper published in Mendoza, a series of remarks favorable to religious liberty, have been, and still are, published. A letter from another province, San Juan, said to be entitled to the utmost confidence, states, that beyond all doubt, the representatives of that province will, before the close of this year, declare in favor of toleration. For though the question has been acted upon by the National Congress, yet there being no National Constitution, each province appears to feel its liberty to take up, and decide upon, even subjects which have been under the consideration of the national body.

A Colony of Scotchmen.

About two weeks ago, a vessel arrived here with 200 Scotch emigrants, men, women and children. They have come with the view of forming a colony, about 150 miles in the interior; but are staying for a few days in a convent recently vacated by Friars, three miles out of town. This being the first instance of an emigration of the kind to this country, the colonists have attracted much attention. Hundreds of the native citizens have been out to look at the *Escotes* (Scotchmen.) A sight of their little children appears to have been particularly gratifying. I regret to say, that, however bright may be their prospects of a worldly kind, their religious prospects are, at present, dark. They have no clergyman, and, so far as I can learn, but one pious man among them; and whether he will remain with them is not certain.

On the last Sabbath, immediately after having finished the usual exercises of our two meetings, I walked out to the temporary residence of the emigrants, with a

view of preaching to them. It was dark when I arrived. In about half an hour, we commenced our religious exercises in a room of the convent, next that formerly used by the good Friars as a chapel. Probably 60 were present; others were occupied with their little ones, the sick, &c. Almost every one appeared to pay, from whatever cause it may have originated, marked attention. In truth, it was to me one of the most interesting meetings I ever attended. And then, after it was over, to receive so many and such hearty salutations, as the preacher did, from those who had never seen his face before, and might never see it again;—some inquiring when I should repeat my visit; one, with apparently considerable solicitude, wishing to know whether, should they set out for their ultimate place of destination in a day, or two, or three, as is expected, I would not come up the evening previous to their departure: the sensibility, or rather the want of sensibility in the man, who could remain unmoved in circumstances like these, I have no disposition to envy.

I wish an arrangement could be made, by which I should have it in my power to make occasionally among them a missionary tour.—Two or three vessels more, loaded with emigrants, are expected soon; one daily.

The introduction of a Colony of Protestant Scotchmen into the heart of Buenos Ayres, will not, by any reflecting mind, be deemed an event of small importance. One of the principal means, by which the blessings of pure religion are to become universal, is that of colonization.

Bible Society of Buenos Ayres.

At a late meeting of this institution, Mr. Parvin was appointed on a committee to prepare a condensed account of the origin and proceedings of the Society. That account, with some omissions, was as follows.

The Buenos Ayres Auxiliary Bible Society was organized April 5, 1822. The circumstances, which, so far as I can learn, gave rise to this institution, were the following.—On Mr. Thompson's departure from this place, he left with a gentleman residing here, a number of English Bibles and Spanish Testaments for distribution. Some months passed, and but few copies were put in circulation. In the mean while, a box of Testaments, sent out by the British and Foreign Bible Society, arrived; and the prospect was, that, unless some measures should be taken more efficient than any which had hitherto

been adopted, little would be done toward accomplishing the benevolent views of the Society. Impressed with this consideration, a number of British residents agreed to form an association to be known by the name of "*The Buenos Ayres Auxiliary Bible Society*." Their object was, to aid the Parent Institution by distributing the Scriptures, in every prudent way, either by gift or sale, binding themselves to make up to the Society, by their subscriptions, the value of all copies of the Scriptures, which might, by them, be disposed of gratuitously. The number of individuals, who thus united in this association, was nineteen.

The Society continued, from the time of organization till January 1823, to meet regularly once a month, and sometimes oftener, for prayer and consultation with regard to the grand object in view.

During these nine months, 31 Bibles, and 53 Testaments were sold, and 71 Testaments were bestowed gratuitously. The sale of the Bibles and Testaments, together with the subscriptions of members, amounted to \$222.

No meetings were held from January 1823 to April 1824, though, during this time, 113 Testaments were sold. In April 1824, the sum of \$338 50 was remitted to the Parent Society in London.

During the past year, the monthly meetings of the Society have been regularly observed; 39 Bibles and 52 Testaments—some English, French, and Portuguese, but the greater part Spanish, have been put in circulation. The receipts into the Treasury amount to about \$200.

The principal part of these copies of the Scriptures have been distributed in this city and vicinity. A few have been handed to persons going to Peru, Santa Fe, Cordova, or some other place in the interior.

These copies have, in general, if not always, been well received. As to the good effects, which may have resulted from their distribution, but little is known. One individual, a soldier, who had been presented with a New Testament, observed, after having perused it, that he valued it more than an ounce of gold,* and that it had done much toward removing his prejudices against the religion of the Protestants.

The number of members of the Society, at present, is fifteen, each of whom pays into the treasury one dollar a month, besides the proceeds of any sales of copies of the Scriptures, which he may effect.

The whole number of Spanish Bibles

distributed here, according to the best information I have been able to get, (and I know not why it may not be relied on,) is about 400. The number of Testaments disposed of, is much greater. I can now reckon up about 900, of which I have a personal knowledge: and to this number I should think might be added 600 more, making in all 1,500.

CHILI.

The last published accounts from Mr. Brigham, were dated at Santiago de Chili, Jan. 11, 1825. See Herald for June, p. 177. Recently a letter has been received from him, by the Assistant Secretary, dated Valparaiso, April 20th, and another, by the Corresponding Secretary, dated Coquimbo, May 6th.—From that to the Assistant Secretary, the following extracts are made.

I came to Valparaiso from the interior, in the month of March, thinking to sail immediately for some northern port. But receiving a polite invitation from Com. Hull to take a passage in the frigate United States to Concepcion, I accepted it, as I was quite anxious to visit that important part of Chili.

My visit was as interesting as I had anticipated, though I was obliged to see many things in that section of country, painful to the philanthropist and the Christian. Concepcion is located in the finest part of Chili, and has been a place of beauty and wealth, with more than 20,000 inhabitants. But, during the late war, it has been taken, and retaken, by the conflicting parties, many of its beautiful edifices have been demolished, its best inhabitants, after much suffering, have fled, until there is a present population of less than five thousand; and these, too, are generally but indolent and vicious.

I became acquainted with the Governor of the place, had many opportunities of conversing with the common people, and some with the ecclesiastics. This country, at present, is in such a state, having thrown off the Spanish Government, and not yet fully organized a new one, that I find a perfect facility in all companies to converse on some important topic. All are inquiring as to the nature of the government, which they ought to form, as, also, on the subject of education, and a free toleration of religion. They have, moreover, an impression, that the United States have the best of all institutions, though few are well acquainted with them. Telling them, therefore, that I am from that country, always prompts them to inquire in relation to our systems, and gives me a full license to describe them. Had

* A gold coin of some value, Ed.

I more of the wisdom and spirit of our Divine Master, I should think myself in one of the best of fields for exerting a good influence, though no striking effects of that influence might now be distinctly seen.

It requires not only time to learn the language of the South Americans, but time to learn their prejudices and peculiarities, before one can talk to them to moral advantage. I think I have now learned most of their characteristics, for I have mingled and conversed, more or less, with all classes; with civil and military officers; with *canonigos* *clerigos*, and *frailes*; have entered churches, colleges, monasteries, and *casas de ejercicios*; and visited families and individuals, until I have learned most that I wished to know of this people. In some way, I hardly know how, almost all who know me, learn that I am a clerical man, but receive me none the worse for that. It gives some, especially priests, an anxiety to see me, and soon opens the way to converse on the Protestant religion. Some clergymen treat me with a studied kindness; and nearly all with respect.

At the close of the letter, Mr. Brigham remarks, that he expected to sail in a few days for Coquimbo; and from thence to Arica and Lima, in Peru. From Lima, he designed to go to Guayaquil, Quito, and Bogota, in Colombia: and, should Providence carry him safely through his long tour, he may be expected in this country, in the course of another year.—By his letter to the Corresponding Secretary, it appears that he reached Coquimbo early in May.

MR. BRIGHAM'S ACCOUNT OF THE ARAUCANIAN INDIANS.

THE following account of the Araucanians, a remarkable nation of Indians in the southern part of Chili, was forwarded, by Mr. Brigham, with the letters above mentioned.

One of my objects in going to Conception, was to learn something of the present state of the Araucanian Indians. I had hoped, that I should be able to visit this celebrated tribe in person. But learning, that, although I had reached the borders of their territory, their settlements were yet fifteen or twenty leagues distant, I could not, in the four or five days, which the frigate was to remain, consistently with other duties, spare time to visit them. I had, however, the opportunity of seeing several of the tribe in Conception; and of making inquiries of persons, who had travelled, and of some who had resided, among them.

Territory, Government, General Character, &c.—The Araucanians yet claim as

their country, all that lies between the Biobio and Valdivia, and between the Pacific and the Andes; a territory about 240 miles long, and 100 broad. Their present population could not be learned with accuracy. A Patriot officer, who had travelled much in their country, told me, that he thought they amounted to about 50,000. It is the more difficult to learn their number from the fact, that they do not reside in villages, but are scattered along the windings of their numerous vallies, and on the borders of their streams.

They are divided into a great number of different clans, over each of which a single *cacique* presides, who, in time of peace, though independent of all other chiefs, has but little authority over his own clan. This love of freedom hardly suffers them, in ordinary times, to be dictated to, even by rulers of their own choice. With few exceptions, each family resides by the same brook, and on the same spot, where their respective fathers and grandfathers lived before them, and have little desire for any other possessions.

I was anxious to learn, whether they yet possessed those martial qualities, strength, valor, and love of country, which so distinguished their ancestors, at the time of the Spanish invasion. The Governor of Conception told me, that they had greatly degenerated; that their fathers would have been ashamed of their effeminate progeny of the present day. Others, however who had been much among them, and whose opinion I was, in this case, inclined to prefer to that of his Excellency, told me, that they were the same athletic, haughty, bold race now, which they ever were, and that nothing but occasion was wanting to manifest it. Although whole generations have passed away since their country has been seriously invaded, their highest glory yet, is in their military strength, and the army is the only place of honor. To this the healthy and strong are all attached, by the laws of the nation, and, on this account, are exempt from all kinds of ordinary labor. None work, except the sickly, or deformed, the aged, and the females. Those of the army spend a part of their time in the making and exercising of their war arms, and the rest in some of their numerous athletic games. Sometimes the inhabitants of a whole valley challenge those of another valley to a game of ball, and, in their strife, many are often maimed, and sometimes killed. It would seem that these games would produce civil broils; yet I was told, that it is otherwise, and that quarrelling of any kind is not very frequent. I said, that all the strong and healthy males belonged to the army, by a national regulation. I learned, also, that their place in the army, that is to say, the kind of weapon, which each is to use, is assigned him. Their weapons are four, the lance, the arrow, the sling, and the war club. Some few now have swords and muskets, but they are rare. Those, who use the lance, are generally mounted on horseback, and sometimes the archers also. Those who bear the war club, the most effective of their weapons, are men, who have most strength and firmness. Of course, this is the most honorable branch of the army. The war club is usually a firm

stick of young timber, about three and a half feet long, with numerous knots projecting a short distance, and these often pointed with sharp stone, or bone. Their mode of attack, in modern times, against other Indians, for they have recently fought no other enemy, is in the rash, whooping, irregular manner practised by all savages.

When a war is seriously apprehended, some aged chief (for all chiefs, in peace, are equal and independent, as the Governors of our States) sends messages to the other chiefs, inviting them to a meeting. They assemble, and choose a commander in chief, and then return to their houses. This commander, if he deems an engagement necessary, or resolves on an attack, sends a messenger to all the chiefs, who bears in his hand an arrow stained in blood. They then assemble with their forces, prepared to shed the blood of their foes. They are said still to be a terror to all the tribes in this part of the country, and their immediate neighbors do not dare or wish to be any thing else than their allies.

The officer, of whom I have spoken, related several facts and anecdotes, illustrating the independence of their character, and their physical energy. He says, that among the numerous tribes of Indians, which he has seen, none of them, except the Araucanians, can look a white man fully in the face. This people, however, said he, will pierce you with a look, which tells you, that they feel equal, at least, to any people on the globe. In the families, which I saw at Conception, I noticed an openness and boldness of countenance, which does not belong to ordinary savages. He told me further, that when asking the Peruvians and other Indians for a cup of water, they brought it, not only with cheerfulness, but with an air bordering on servility. When in the country of the Araucanians, he often would ask them for a drink of water; but received invariably in reply, "There is the water; go yourself and get it." Though they are hospitable to strangers, in whom they have confidence, they will submit to no acts or labor towards them, which could possibly imply, that they were made to serve.

He saw, when among them, a young vigorous Indian brought before one of their tribunals, and condemned to death. He walked coolly out, without moving a muscle, to the place of execution. A selected Indian then approached him with a huge knife, cut the scalp from his head, plunged his knife through his throat, and then through the centre of his breast. The victim fell, but in an instant rose again, and leaped, he said, higher in the air, than he had ever seen a human being leap before, and, at the close of twenty-five minutes, expired; but in such powerful struggles, as reminded him only of the dying Hercules. A German officer was with him, but, after ten or fifteen minutes, left the scene, saying, that he could no longer witness his agonies, the man was immortal. They are not of the tallest class of men, commonly five feet eight or ten inches; but are more than usually heavy, with broad shoulders, and limbs well made, and strong, with the best of sinews. Those, whom I saw at Conception, had faces rather unusually large,

with well formed mouth and nose, and eyes which, though bright, indicated a frank and noble disposition.

Religious Belief.—I could not learn as definitely as I wished, the nature and rites of the Araucanian religion. An old clergyman of Conception, who spent two years in their country, told me, that they fully believed in the existence of one Supreme Being, or Creator, called *Billan*, and believed in their own future existence. They believe, that there is, on the other side of the water, a large, beautiful island, abounding with luxuries, where all their countrymen go at death, and reappear with their present body, and all its desires. Their sacrifices are but few and simple. The most common is that of their wine, which they take in a small cup, or in their hand before drinking, and throw it into the air, saying, "This to *Billan*." An old lady told me that she had often been at their meals, when this easy sacrifice was offered by all the members of the family. Animals they rarely sacrifice, except before engaging in war, or when great evil is apprehended. On such an occasion they offer most commonly a young colt, taking out his heart, liver, and entrails, and sprinkling the blood attached to them in the air, as they do their wine. They then divide the heart, &c. and indeed the whole sacrificed animal, among the people, and soon devour it.

Some, who had travelled among them, insisted that the practice of sacrificing was now wholly abandoned. The clergyman, however, and two females assured me, that it was occasionally done, though with much indifference, except the eating part, which they do in earnest.* From all I could learn they are, for savages, unusually heedless of the duties and customs of their own religion, and are still more indisposed to adopt that of the Catholics. At Arauco, where the Spanish Patriots have a fort and chapel, a few families have connected themselves with the society and been baptized. In no other part of their country is there now a Catholic society, nor is it possible, as the priest told me, to form one. A few years since, they killed two Friars, who attempted a propagation of Christianity among them. Their entire aversion to all the influence and customs of foreigners, renders it probable, that they must exist many years without the benefit of the Gospel.

Mode of Burial.—When one of their number dies, they assemble in crowds at the house of the deceased, talk of his virtues, and sometimes express their sorrows in mournful shouts. If the deceased was wealthy, they frequently turn the house of mourning into a house of feasting and noisy revelry. The males, before they leave, prepare a spacious grave, in which they deposit the corpse, and with it all his clothes, arms, provisions of horseflesh, maize, *chicha*, in short every thing, which they

* They also believe in the existence of an evil being, called *Epenamon*, and sometimes, through fear, sacrifice to him. They think he occasionally visits and injures by inflicting disease. Sometimes they imbibe a belief, that he has possessed one of their children, and on this account will destroy it, or sell it to the Spaniards for a servant.

think he may need to sustain him on the way, or that will be peculiarly desirable to him on the fancied happy island. They then cover the grave, and depart.

Marriages—When a youth wishes to espouse a particular female, he often visits the house of her father, and treats her with marked attention, though without saying a syllable to her, or her friends, in relation to his designs. At a convenient time, either by night, or when the parents of the daughter are absent, he approaches the house, seizes the object of his affections, and conveys her, with many real and feigned shrieks, to his own home. He there keeps her for several days, treating her in the most affectionate manner, and endeavoring, by every means, to make her contented and willing to remain with him. If he does not succeed in reconciling her, he must deliver her safe again to her friends, or bring on his head all that is terrible in the combined wrath of his countrymen. If she is pleased with her new home, and willing to remain, which is usually the case, a message is sent to all her relatives, inviting them, on a specified day, to visit her in her new situation. They assemble, and find her decked out in all the bright pins, bands, rings, shells, and feathers, which fresh love could lavish upon her; and happy as her nature will admit of. Her lover (for we can yet hardly call him husband,) then presents her father with horses, cows, sheep; her mother with some new dresses, or other presents; and all the numerous household with some acceptable gift. To the young sisters he usually presents a new *Tradclonko*, (head dress, made of beads, shells, and feathers;) and to the young brothers, a flaming red, new bow and arrow, precious enough to compensate a young Indian for a dozen sisters. With these gifts the female is considered as purchased, and is now a wife. A splendid feast, however, is yet to succeed, which often continues several days. In this feast his own friends and all the remote relations join, and the time is spent in eating, drinking, dancing, and noise, until weariness and want of sleep drive them again to their own dwellings.

The Catholic priest told me, and so did a young Indian, who spoke Spanish, that polygamy was frequent among them, though few had more than two or three wives. The sum, which must be paid in purchase of a wife, renders it difficult in most cases, to obtain a great number, even when all other obstacles are removed. The Indian told me, that he knew of one person, who had seven; but no other who possessed more than three; others but one. As might be expected, there are among them frequent jealousies and broils, where there is a plurality of wives; each striving to gain the affections of the husband, by good dishes, neatly made ponchos, girdles, &c. As they must all live in the same house, the quarrels thus arising, make an unmarried daughter cautious about being stolen by one, who has already other wives.

General Remarks on their Character, &c.—From all I was able to learn of this celebrated nation, they are now essentially the same, in their habits, feelings, mode of life,

indeed, in all respects, that they were, when invaded by Valdivia and Mendoza. Perhaps no people in the world have, for nearly three centuries, maintained so perfectly their national identity. Their proud confidence in the perfection of the customs handed down from Colocolo, Caupolican, Lautaro, and other great ancestors, leads them to feel, that any change would be wrong. They, as a people, had always striking qualities, both bad and good, and they yet retain them. Intemperance is always their vice, and they have ever had an aversion, and even contempt, for all labor, unless connected with war. They are, also, extremely cruel in their punishments among themselves, and are ever ready to shed the blood of foreigners, if they have the slightest pretext.

On the other hand, they are yet shrewd and eloquent in debate, far superior to all the contiguous tribes in talents, and are brave and vigorous as men can be. They have always been a proud, free people, and, as one observed, they always will be free, for there is probably not a man among them, who would not, in some way, sell his life, before he would submit to a foreign master. The first lesson, which a child learns is, that while other Indians have been beaten and enslaved, they are the unconquered lords of Araucania, the greatest and bravest people of the whole world.

They are strict in observing their public treaties, and punish, with terrible severity, any infraction by their own subjects. An example of this was recently witnessed, and related to us. Four months since, the Government of Chili formed with them a treaty, (for during the struggle between Spain and the Colonies, they rather favored the former, protecting their subjects, &c. when they came for refuge,) and obtained liberty to carry the mail through their country to Valdivia. A short time after the ratification of the treaty, a patriot officer, travelling among them, was seized by a large party, and put to death. The Governor of Concepcion then dispatched an officer, with a military force, for the purpose of asking an explanation. The chiefs assembled, and after inquiry, declared, that the officer was killed, not by national consent, but by an enraged party, and that they must be punished. One hundred offenders were then arrested, brought into an open field in presence of the officer and multitudes of their nation, and all put to the knife.* All this was done without a murmur on their part, and with as little sympathetic emotion in the spectators, as if the sufferers had been so many insects.

Probably too much has not, and cannot be said in favor of Araucanian strength, valor, and love of country. But there is little else in their character, which a benevolent man can contemplate with pleasure, and, in some

* A son of one of the slain was brought by the officer to Concepcion, and when we were there, was presented to Com. Hull, and gladly received. He is a lad of seven years of age, with fine features, strong frame, and apparently of good mind and disposition. During our passage to Valparaiso, he became quite reconciled to the frigate, is beginning to exchange his smooth Araucanian, for our rough tongue, and is the pet of all on board.

respects, their situation must give pain. When standing on the mount, in the rear of Conception, were I could glance my eye over the Biobio, and survey a large extent of their soil, and some of the very spots where they had contended unto death for their liberties, the recollection of the past, and of their present condition, drew from me tears of

pity. They are not only, in common with other heathen nations, destitute of the comforts of civilized life, and of the hopes of Christianity; but their pride in their own customs, and contempt for all foreigners and foreign institutions, renders it probable, that they must long continue in their present savage state.

Foreign Intelligence.

TRANSACTIONS OF FOREIGN BIBLE SOCIETIES.

THE following statement of the operations of foreign Bible Societies, in different parts of the world, is compiled from the Ninth Report of the American Bible Society, recently published.

Great Britain and Ireland.—The receipts and expenditures of the British and Foreign Bible Society, during its twentieth year, were given, at some length, in the Herald for May, p. 146, and need not be here repeated. The number of Bibles and Testaments, which had been issued up to May 1824, were there mentioned.—In England this Society has published the Bible, or parts thereof, in 23 languages; and on continental Europe it has aided in publishing the Scriptures in 27 languages. In Asia, it has promoted the translation and publication of the Divine word in 14 languages, and in various dialects, and the whole of the Scriptures in the Chinese language, in two versions. It has aided, directly or indirectly, in printing, publishing, circulating, or translating the Bible, in whole or in part, in one hundred and forty different languages and dialects. It has given an impulse to Christendom, and to the world.—The Hibernian Bible Society received over 20,000 dollars during the year ending May 1824.

Continental Europe.—In Russia the Bible cause is said to be still gaining ground. The National Society has three hundred auxiliaries and branches, and is circulating the Bible in 23 different languages. The Riga Society alone had sent out the Bible in eleven different languages; and in New Pebalz, a branch of the Riga Society had no less than 2,340 members. The Swedish National Society had circulated 200,000 copies of the Bible and Testament, and is in a prosperous state. The Danish Bible Society has sent out more than 100,000 copies of the Scriptures; the Sleswig-Holstein Society, more than 50,000; the Rendsburgh, nearly 5,000; and the Prussian National Society, more than 33,000.

The Societies in Germany for promoting the circulation of the Word of God, are generally increasing in zeal and usefulness. Clergy and laity, peasant and prince, in a good degree, unite to cherish and foster them. They are protected and patronized by royal munificence and authority.

While Protestant Germany is thus associated to revive the world with the waters of life, Roman Catholic Germany is turning its eye to the guidance of a single individual, as Israel to Moses, expecting from his hand an abundance of water to follow them through the wilderness. The Roman Catholic students in the various universities, the youth in the elementary seminaries, the travelling mechanics, the military, and the multitudes of the peasantry, look to Dr. Leander Van Eess, a Roman Catholic priest, of primitive holiness, for a supply of their wants. The War Department of the Grand Duchy of Hesse-Darmstadt has encouraged his exertions, and much good has already resulted from his labors. During a single year, he has put in circulation 50,000 copies of the Scriptures, and more than 500,000 copies since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labors, and aid him with all their influence. One of them took from him, at one time, 2,300 copies, and afterward sent an order for 5,000 more, observing, that the tears of the starving multitude kept constantly telling him of their hunger and thirst for the bread and water of life.

The Switzerland Bible Societies are scattering the incorruptible seed over all the vallies and mountains of that interesting country. The Societies of Schaffhausen, St. Gall, and Toggenburg; of Zurich, Glarus, and Aarau; of Bern and Geneva, and many others; are harmoniously pursuing their sacred work. But the Society of Basle excels them all, having circulated already more than 128,000 copies of the Scriptures. In Netherlands the cause is daily gaining ground; and in France it flourishes in a most animating degree. The income of the Protestant Society of Paris, during its fifth year, was 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations. Besides other places of note and in-

terest, societies have been established at Lyons, Bourdeaux, Nismes, Montauban, Marseilles, Montpellier, Toulouse, Ronen, Orleans, Caen, and at *Ferney*, formerly the residence of Voltaire!

Africa.—The Society of Sierra Leone is in a flourishing state. Even there the system of domestic visitation is vigorously and beneficially pursued. Farther south, the Society at the Cape of Good Hope is doing much in relation to the sphere of its action. Dr. Philip thus writes to the British and Foreign Bible Society:

"The discoveries daily making lead to a supposition, that all the languages spoken from Kiskamma to the Arabian Gulf, and from the mouth of the Zembeze to that of the Congo, are derived from a single stock, and so nearly allied to each other as greatly to facilitate the translation and circulation of the Holy Scriptures. Who does not see in these circumstances a field of operation of unlimited extent—a population to work upon innumerable—a foundation laid for the temple of Jehovah in Southern Africa, in which all the numerous dialects of the Bootchuana language will be consecrated to the service of the living God, and in which its numerous tribes may worship, and receive the light of life and salvation."

The Amharic version of the Gospel has been sent, by the British and Foreign Bible Society, into Abyssinia, and the Ethiopic version follows closely upon it, "which cannot fail to help Ethiopia in stretching out her hands to God."

India.—The notices respecting this part of the world, will be given in the language of the Report.

In Calcutta, the Bible Association has

adopted the system of district inquiry, and has been very successful. The Hindoos, Mohamedans, Portuguese, and Armenians are now receiving the Bible from them with great readiness, and some of them are contributing funds to the Bible with great liberality.

From Serampore, Burmah, Bombay, and Madras, intelligence of the most gratifying kind has been received, in relation to the progress of the translation and circulation of the Scriptures in the various languages of the East; also from Ceylon and Amboyna; from Sydney, in New South Wales, and Huahine.

It must gladden the heart of every Christian to learn, that two versions of the whole Bible in the Chinese language have been completed, and are now in circulation—one by Dr. Marshman, and the other by Dr. Morrison and Dr. Milne. Thus, 240,000,000 of perishing sinners, in China, and Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.

Netherland India, too, gladdens our hearts with good tidings. The Javanese Bible is completed; and promises much good to the inhabitants of Java; and Chinsurah begins to relinquish her idol gods, beholding their vanity in the light of the revealed will of God.

EDUCATION IN EUROPE.

A FRENCH Journal has furnished a table presenting a comparison of the number of children in the several countries of Europe, who are educated at public schools, with the whole population. According to this table, the pupils of the public schools in the circle of Gratz, are one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

Christ. Spec.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

Ninth Report.

THE Ninth Annual Meeting of this Society was noticed in the Herald for June, p. 184. Of the Report, which was then read, and has since been published, we shall now insert an abstract, as full and explicit, as the nature of our limits will permit.

In the early part of the Report, there is a paragraph, which should not be forgotten. It is this.

The Board of Managers are fully aware that there is an opinion very currently circu-

lated, and generally received, that the receipts into the Treasury, of free donations and subscriptions, unbalanced by any returns of value to the donors and subscribers, are very great! amounting to almost the whole annual income. This opinion is both *unfounded*, and *injurious*, and should be fully examined, and well considered by every friend of the Bible Society. It is *unfounded*, because the Society returns in value almost all that it receives in money. This may be fully understood by a reference to the accounts of receipts into the Treasury, compared with the account of sales, and donations from the Society. It is *injurious*, as it makes a false impression on the minds both of the friends and enemies of the Bible, in relation to our annual income, and countenances a belief that the Society has no necessity for increased resources. This im-

pression relaxes the efforts of the benevolent, turns the benefactions of many into other channels, misleads some auxiliaries, so far as to invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; it induces others to neglect the collection of their annual dues, and some to cease from all operations!

Of the 50,000 dollars in the Treasury of the Society, during the last year, only about 6,500, was at the disposal of the managers, to be applied, at their discretion, to the translating and printing of the Scriptures in foreign languages, and to the circulation of them in foreign parts, or in our own country, where there are no Auxiliary Societies formed, and where the people are greatly in want of the Sacred Volume.

Printing of the Scriptures, &c.—During the last year, there have been printed at the Depository,

Bibles in English,	22,750
Bibles in Spanish,	2,000
Testaments in English,	23,000
Total,	47,750
German Testaments purchased,	800
Total the past year,	48,550
Which, added to the amount already printed or purchased,	403,352
Makes a total of	451,902

This is the result of the Society's proceedings during its first nine years.—Nearly 373,000 copies have been issued from the Depository.

The Spanish Bible is the version of Padre Scio, for which stereotype plates have been procured. Stereotype plates have also been obtained for a Pica New Testament, in octavo, of large, full type, for the use of the aged; and plates for a Pocket Bible are now in a course of preparation.

A number of Bibles and Testaments were issued from the Depository, the past year, in the French, German, Spanish, Portuguese, Gaelic, and Welsh, languages. Also 651 copies of the Gospels in the Mohawk language, for the use of Indians at Greenbay, in the Michigan Territory; at Grand River, in Upper Canada; and at Caghuawaga and St. Regis, in Lower Canada.

Demands for the Scriptures.—How important a use is likely to be found for the stereotype plates of the Spanish Bible, will be perceived by the following extracts.

The important communications received from different provinces of South America are well calculated to animate the hearts and hopes of all the friends of Bible holiness. The ardor with which the Bible is sought for

—and the gratitude with which it is received—the free introduction of the New Testament, or parts of it, into some of the most important schools—the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces—the gradual decline of prejudice and opposition—and the cordial and affectionate co-operation of many of the most influential clergymen and laymen—are encouraging in the highest degree. In addition to all this, the translation of the whole of the New Testament into the Quichua, or Peruvian language, spoken by more than a *million* of intelligent people—the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimará and Moxa languages, spoken by more than *two hundred thousand people*,—and the formation of a Bible Society in Caraccas, by the united exertions of the priests and the laity of that place—cannot fail to gladden the heart of every one who longs for the spiritual emancipation of all South America. Toward hastening on this glorious result, your Board of Managers have voted five hundred dollars in aid of the above-mentioned translations.

Your Board of Managers have information that the Bible is received gladly in Patagonia, in the provinces on both sides of the Parana, in Monte Video, Bahia, in the Brazils, in Valparaiso, Chili, across the Andes into Mendoza, and through all Mexico.

In our own country, too, the demand is great. As an illustration of this, we bring together several extracts.

It has been the constant practice, and earnest endeavor of the Managers, to ascertain as far as practicable the wants of every section of the United States; and having ascertained them, to send relief, through their regularly organized Auxiliary Societies, as far as their limited means enabled them. There has been no want of opportunity; for, had the funds placed at their disposal been tenfold, they would not have been sufficient to supply the ascertained necessities of the United States.

In one of our Western States it is represented that more than sixty thousand readers are destitute of the Holy Bible; and in many districts of that state it is almost wholly unknown. Nor does it appear that the wants of that state are greater than the wants of some other states. But a detailed account of the wants of every district, which have been spread out before us, would swell this report to a forbidden extent, and cast a gloom over the exercises of this hallowed morning. Yet still there are a few cases which may not be omitted. The state of Missouri, possessing a population of more than eighty thousand, has not in circulation ten thousand Bibles; and the state of Illinois, containing nearly an equal population, does not possess an equal number of Bibles.

In one district in Madison county, in the state of Alabama, containing 655 white in-

habitants, there were found 69 Bibles, and more than 2,000 were necessary to supply the wants of that county.

Nor is this scarcity of the Holy Scriptures confined to the western states. In the state of New-Jersey, and almost within sight of your Society's house, in that region called *the Pines*, in Camden, Haddonfield, Clemington, Speedwell, &c., as we learn from the last Report of the Nassau-Hall Bible Society, whose Agents have lately examined that district, many families were found who did not possess the Bible, and not a few *who had never seen one!* and whole neighborhoods in which there was not a single copy to be found! In all that part of the south-eastern section of the state were very few copies of the Scriptures.

In the state of New-York, too, there is a most deplorable scarcity. In the county of Monroe there were found 1,200 families destitute of the Bible. In the county of Jefferson, also, the town of Champion has not half as many Bibles as readers, and in the city of *New-York*, after all that has been done in it, and in a ward which has done more for its own supply than any other ward in the city, there were lately found in one section of a single street, and on one side of it, 46 families without the Oracles of God! These are but a few items in the appalling sum total of want of the Book of God in our own beloved country.

In view of these affecting representations, we know not how a deaf ear can be turned to the following appeal of the Managers.

The Managers have sometimes, from want of means, been obliged to reduce the ordinary amount of printing and binding, even to an inconvenient degree; and sometimes to borrow money to carry on the business thus diminished: and even now, the Depository is almost empty. If the Society had tenfold the amount of the present income, its operations could be proportionably increased. The attention of the public is affectionately invited to this statement.

AMERICAN TRACT SOCIETY AT BOSTON.

Eleventh Report.

Our limits will admit of but a few of the more important paragraphs in this document. These will give, however, a general view of the transactions of the Society the past year.

Among the Tracts published the last year, there have been printed, of the first series, 94 numbers in editions of 6,000 copies; 41 numbers in editions of 4,000; and one in an edition of 2,000; making an edition of 136 numbers. Of these, 41 are stereotype plates, *eighty-three* of them are ornamented with engravings, and *fifteen* are new Tracts. In the second Series of Tracts, designed especially for the young, the Committee have published *eighteen* numbers.

VOL. XXI.

Of the First Series 2,950 volumes have, the past year, been bound, making the whole number bound since the formation of the Society 11,900 volumes.

The first fifteen numbers of the Second Series are also collected into a volume, of which 475 copies have been bound.

The history of the *Proceedings of the first Ten Years*, which, when the last Annual Report was presented, was in the press, has been completed, embracing 216 pages, and in an edition of 1,500 copies.

The success of the *American Tract Magazine*, of which six numbers have been printed, has been greater than was anticipated.

Second editions of the first four numbers have been called for, and issued. A copy of this work is sent to each of the Society's Auxiliaries, gratis; and its influence in diffusing information, and promoting the general objects of the Society, is such as to show its importance. Of this work, 2,160 copies have been printed, and 15,000 put into circulation.

The *Christian Almanack** for 1825 has been printed, in seven editions, at the following places; viz.

Boston, Mass. by Lincoln & Edmands.

New-York, John P. Haven.

Rochester, Mon. Co. N. Y. Everard Peck.

Philadelphia, American Sunday School Union.

Pittsburgh, Pa. Rev. John Andrews.

Baltimore, Cushing & Jewett.

Huntsville, Alabama, Samuel Hazard, Esq.

Of the edition at Boston, about 50,000 copies have been circulated—of the edition at New-York, 4,000; at Rochester, 7,000; at Philadelphia, 5,000; besides the edition at Pittsburgh, Baltimore and Huntsville; making in all 50,000 copies circulated the last year, and nearly 200,000 since the commencement of the work in 1821.

During the past year *twenty-two* new Depositories have been established.

The Society has recognised the past year 141 new Auxiliaries, making 304 from which donations had been received previous to the first of May. Besides these, information has been communicated of the existence of more than 100 others, making the whole number to which the *American Tract Magazine* is now sent gratis, more than 400.

During the year also, 126 persons have been constituted life members of the Society, making the whole number about six hundred. The whole amount of donations received is \$4,735.91. The amount received for Tracts sold, premium on *Christian Almanac*, and from other sources, exclusive of donations, is \$6,066.52. The total receipts of the Society during the year are \$10,802.48; besides a valuable donation of Books to the Library of the Society from an individual, comprising 127 volumes. The amount now due from the Society is \$1,683.19.

* The *Christian Almanac* for the year 1826, has been issued by the Society. It is published, for the New England States, by Messrs. Lincoln & Edmands of Boston. We are told that many persons suppose this work to be edited by the Assistant Secretary of the American Board. It is proper to remark, that this is a mistake. Excepting the two first numbers, he has had no connexion with that very useful publication.
Ed.

Miscellanies.

REV. MR. GURLEY'S DISCOURSE.

A discourse, delivered on the Fourth of July 1825, in the City of Washington. By Ralph Randolph Gurley.

The text is in 1 Cor. xii, 31; "But covet earnestly the best gifts; and yet shew I unto you a more excellent way." The main object of the discourse is, to urge to the celebration of our country's Independence, by appropriate deeds of charity;—a habit, which, to the joy of all who think soberly, and feel benevolently, is every year gaining ground. Mr. Gurley recommends such a course, because it is most conducive to our individual and national happiness—because it may be the highest benefit to others—and because it will conduce most to honor our religion.

In the conclusion of the discourse, he eloquently adverts to the objects and claims of the American Colonization Society, of which he is the principal Agent.

"This Institution proposes to transfer the free colored people of our country, with their own consent, to the soil of their ancestors, and assist them in founding the institutions of freedom, civilization, and Christianity. The objects for our patronage every where surround us; their degradation and misery none will question. A physical distinction; public sentiment; their sense of degradation; their real debasement, constitute a necessity which excludes every hope of elevation; which binds down their bodies and souls to the dust. For them are no literary pleasures or distinctions; theirs are not the fascinations and treasures of science; they are sustained by no feelings of independence; stirred up by no spirit of enterprize; prompted by no view of honors; excited by no prospect of splendid rewards. Even religion, their sole benefactress, seldom rouses them from their insensibility to her motives, and rescues them from their captivity to the lowest indulgences of sense. Her light shines around, but penetrates not the darkness of their minds. They know not the worth of her favors; they are destitute of the instruction, they feel not the influence, which generally conducts to this knowledge. The vicious propensities of our nature, unrestrained by the love of reputation and the fear of disgrace, bear them away from the means of religion, and set the heart upon gratifications that live but long enough to ruin the soul.

"But this class are formed, like ourselves, for immortality; equally with us are they capable of intellectual cultivation, moral worth, of that faith which conquers the world, that hope which lives in death, and the charity which reigns eternal throughout the kingdom of God. To elevate their character we must change their state. No legal enactments shut

them up from the ministrations of our kindness; our beneficence may flow forth unobstructed upon them; and shall we make no effort to sunder the bands of their wretched and hopeless condition, and raise them up to the dignity and happiness of an enlightened, free, and Christian people?

"By the system of Colonization on the African coast, we place these human beings in circumstances better adapted than any others which we can imagine, to improve and regenerate their characters; to break in upon the oblivion of their death-like existence, and inspire them with the noble sentiments which create the privileges, honors and virtues of nations.

"We have spoken of their present miseries and vices as a class; exceptions, bright and honorable, however, there are to the general character, and from these must be derived the materials for the infant colony."

Mr. G. then mentions the principal advantages, which are likely to arise to this country from their colonization. It will remove the barriers, "which now, in a thousand instances, obstruct the flow of generous feeling and prevent the open and manly recognition of sacred rights;" in other words, it will afford to masters facilities for liberating their slaves under desirable circumstances. Indeed, the public papers have lately mentioned several instances, in which it has effectually done so already. It will, also, tend to remove from the bosom of the country, a great moral, political, and physical evil—"a cancer in the body politic, eating into the vitals of the state."

"But, AFRICA appeals to us this day! She stretches out her hands, and implores us, in the name of justice, as well as of mercy and religion, to remember the unparalleled wrongs which, for centuries, she has endured from Christian nations. Her coast depopulated, her villages burnt, her children murdered, or consigned to afflictions worse than death, bear testimony to the validity of her claims. Upon her shores have stood, and now stand, like demons of darkness, the traffickers in human blood, regarding nothing as sacred in the ties or affections of our nature; nothing as venerable in human rights. No ensigns of authority or valor, no maternal tenderness, no story of friendship or of love, no personal weaknesses, can rescue the victims from the rapaciousness of these inexorable pirates. How many despairing wretches have crossed the Atlantic waves as upon the billows of death! How many have fled for refuge from suffering into the awful shades of eternity!

"By the establishment of a colony on the coast of Africa, we may introduce into that continent both civilization and Christianity.

In time, we expect their blessings will be scattered over that whole land, where now roam sixty millions of barbarians. Christian villages and cities may adorn the whole line of coast: intervene, as with an impassable rampart, between the parties in the slave trade, and dispel, by their blessed illuminations, the deep gloom of the interior. From these may go forth the holy missionaries, to announce the grace of the Son of God, and to teach the lessons of his Gospel. And is there in the whole civilized world, a field for missionary exertions more easy for cultivation, or rich in promise, than that which presents itself in Africa? Here are no formidable systems of superstition consecrated by age and authority, no imposing ceremonies, no awful rites to terrify, impress, fascinate, or subdue the soul, and to render it inaccessible to truth. Some vague notions the natives have of an Eternal Power; some faint imaginations of the invisible world; but these shadowy conceptions cannot fortify their minds against the arguments and appeals of the word of God. There prevails, extensively, among the African chiefs, a conviction of the superior intelligence and felicity of Christian people, and, in some instances, have they earnestly solicited, as a particular favor, instructors to reside in their towns. One poor native has already received Christian baptism; another, revered for his rank and age, listened to the admonitions of a minister of God with tears. And shall we remain indolent at this auspicious season for enterprise and action? Africa may be civilized, regenerated, saved; and is this truth one, to us, of insignificant import? Is it nothing to terminate the worst system of fraud and crime which has ever existed; to construct, out of the broken and despised materials of a ruined race, social and political institutions, based upon truth and right; nothing to promulgate throughout Africa, our heavenly religion, and thus to erect to our national honor, a monument more durable than granite, inscribed to **CHARITY, THE QUEEN OF THE VIRTUES?**

"Frequently, in the dispensation of Providence, confusion is succeeded by order, and light bursts forth from the depths of darkness. The manifestations of wrath toward Africa, are, we trust, soon to give place to the revelations of mercy, and those calamities, the like to which are recorded not in this world's history, turn to the production of benefits which cannot be estimated by temporal good. Amid her monuments of industry and civilization, in her temples of justice and science, and in the churches of the living God, the population of Africa may become adorned with holiness and acquire the habits of that kingdom which shall never be moved.

"But, the scheme of the Colonization Society is pronounced impracticable. Why impracticable? The character of the soil, productions, climate, inhabitants of Africa, furnish no reasons for the assertion. Does not history authorize our hopes and predictions? The mightiest empires of the world, even proud Carthage, and Herculean Rome, once struggled with difficulties in the infancy of a colonial state. Have we not before our eyes

the astonishingly beneficial and sublime results of colonization? Ten millions of people, the freest and happiest on earth, sprung from a few hardy adventurers, who, two centuries ago, planted themselves in the wilderness, and, amid the savages of our borders, daily rising in intelligence, wealth, and power, and extending improvements to the western ocean! these constitute the argument and demonstration we offer to the incredulous.

"But we are told of the superior knowledge and virtue of the American colonists? We doubt their *moral* superiority to the present emigrants to Liberia; and, though certainly better educated, there could possibly act upon them no stronger motives for industrious and energetic conduct, and for improvement. The materials for the African colony have been selected with peculiar care. The foundations of this colony are good; they sustain the government. But it is said that the misfortunes, with which it has been visited, prove that it cannot succeed. And were the early settlements of our own country visited by no misfortunes?

"The first two attempts to plant a colony in Virginia were entirely defeated; when such a colony was finally established, in one season of its distress were its numbers reduced from five hundred to sixty; and, at the period when it could reckon eighteen hundred souls, more than three hundred in the same hour fell murdered by the vindictive natives. Of those who landed at Plymouth in 1620, one half perished before Spring. Upon the African settlement such calamities have never fallen. The impracticableness of the plan then, we cannot perceive. Still, there is urged another objection—the means to effect the end cannot be obtained. What ought to be done can be done. If, as we trust in God, the Liberian colony shall prosper, an enthusiastic desire to become members of it will excite the free colored people to secure, by their own industry, the means of transportation. The sum demanded for this purpose will, by the increase of trade, be reduced to a trifling amount. Every town may contribute, from regard to interest as well as duty:—each State, not merely in kindness to the emigrants, or for Africa's improvement, but for its own advantage.

"And what is the work, to the execution of which, when its propriety and necessity are clear, the wealth and power of this **NATION** are inadequate? Let the moral sense of our countrymen be rendered alive on this subject, and never again will be heard the plea of inability. We have money to gratify every pleasure; to fulfil every purpose of ambition; to minister to vanity, and purchase crowns for pride; money to build magnificent cities, and enrich them with the finest productions of art; money to erect palaces; to open canals to the Pacific, and highways to Mexico; to rear monuments; to build navies; to maintain wars; we have money to waste—and want we the means to effect an object, for neglect of which we are marked delinquent in the High Court of Eternal Justice, which brings its suit to all the charities and sympathies of nature!"

American Board of Missions.**SIXTEENTH ANNUAL MEETING.**

THE SIXTEENTH ANNUAL MEETING of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held at Northampton, Mass. Sept. 21, 1825. Present,

The Rev. JOSEPH LYMAN, D. D.
Hon. JOHN HOOKER,
Gen. STEPHEN VAN KENSSELAER, L. L. D.
The Rev. JEDIDIAH MORSE, D. D.
Rev. DAVID PORTER, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. EDWARD D. GRIFFIN, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Hon. WILLIAM REED,
Rev. LYMAN BEECHER, D. D.
JEREMIAH EVARTS, Esq.
Rev. HENRY DAVIS, D. D.
Rev. WILLIAM ALLEN, D. D.
Rev. JOSHUA BATES, D. D.
SAMSON V. S. WILDER, Esq.
Rev. GARDINER SPRING, D. D.
Rev. HEMAN HUMPHREY, D. D. and
Rev. WARREN FAY,

Of the Honorary Members, there were present, PETER ALLEN and ORRIN DAY, Esquires, and the Rev. Messrs. RUFUS W. BAYLEY, ENOCH HALE, JOEL HAYES, NATHAN PERKINS, RUFUS A. PUTNAM, ASA RAND, MARK TUCKER, SOLOMON WILLIAMS, and JOHN WOODBRIDGE, D. D.

The session was opened with prayer by the Rev. Dr. PORTER; and, on the succeeding days, by the Rev. Dr. SPRING, and the Rev. Mr. FAY.

A communication was then presented from the Rev. Dr. THOMAS H. McAULEY, the Rev. Dr. WILLIAM McMURRAY, and the Rev. JAMES C. CRANE, as Commissioners from the UNITED FOREIGN MISSIONARY SOCIETY, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session.—Gen. DANIEL B. BRINSMAYD, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his Report. His statement of Receipts, and Expenditures, during the past year, was as follows:

Receipts.	
In Donations,	\$50,624 03
In Legacies,	3,101 45
Income of Permanent Fund,	\$2,333 53
Deduct interest paid on money loaned,	448 83—1,884 70
Money refunded,	106 00
	<u>\$55,716 18</u>

Brought forward,	\$55,716 18
Donations to the Permanent Fund,	1,056 00
Donations to the Permanent Fund for Corresponding Secretary,	5,043 61
Donations to the Perm. Fund for Treasurer,	874 63
Donations to the Mission College in Ceylon,	702 12

Total of receipts ackn'd. in the Herald,* \$63,392 54

Expenditures.

The expenditures during the year ending Aug. 31st, were,	\$41,468 53
Balance, for which the Board was in debt, Aug. 31, 1824,	14,275 65

Total,† \$55,744 18

The Report of the Prudential Committee was then read, and ordered to be printed.

At two o'clock P. M., on the first day of the session, the Annual Sermon was preached by the Rev. Dr. BATES, from John viii, 32; *And the Truth shall make you free.* A copy of the sermon was requested for publication.

The following officers were chosen for the year ensuing:

The Rev. JOSEPH LYMAN, D. D. *President*;
The Hon. JOHN COTTON SMITH, LL.D. *V. Pr.*;
The Rev. CALVIN CHAPIN, D. D. *Rec. Sec.*;
The Hon. WILLIAM REED,
The Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
The Hon. SAMUEL HUBBARD, and
The Rev. WARREN FAY,
JEREMIAH EVARTS, Esq. *Corres. Secretary*;
Mr. RUFUS ANDERSON, *Assistant Secretary*;
HENRY HILL, Esq. *Treasurer*; and
CHESTER ADAMS, Esq. *Auditor*.

The Rev. EDWARD D. GRIFFIN, D. D. was chosen preacher for the next annual meeting; and the Rev. LYMAN BEECHER, D. D. was chosen to preach in case of his failure.

On the subject of Salaries, it gave the Board great pleasure to be informed, that it had been necessary to pay nothing, the past year, out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasurer. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether, in the city of Boston; who, being informed that the question of salaries had given rise to some uneasiness, in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if pos-

* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, \$2,663.57.

† By the above statement it will be perceived, that the amount, for which the Board was in debt, the last year, has been reduced to twenty-eight dollars.

A more particular statement of the pecuniary concerns of the Board, will be published in the Annual Report.

sible, be removed; generously undertook to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers, for five years to come.

In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board came several times under consideration. A committee appointed to confer with the commissioners from that Society, reported, that, so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners then made statements to the Board, similar to those which they had previously made to the committee. The reasons, which they adduced in favor of a union with the Board, were briefly these:

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New-England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same Gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union, much that is now expended for the support of

offices, officers, agents, &c. will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. The report was as follows:

"Preliminary terms in contemplation of union.—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those Bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles; viz.

"1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to prac-

tice the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"Permanent terms of union.—The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

"1. The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly National institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious

communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

"6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

"7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

A resolution having been submitted to the Board, on the second day of the session, "That it is inexpedient to continue the Foreign Mission School at Cornwall;" a committee was appointed to report upon the same. The next morning that committee reported as follows:

"The Foreign Mission School was established by the advice and under the direction of some of the wisest and best men, which our country has produced, and who now rest from their labors. The design was excellent, and commended itself to the consciences and hearts of Christians throughout the land. The favor of God was vouchsafed to the rising institution, and a considerable number of pupils became pious, as their subsequent lives have proved; an important mission had its origin here; happy specimens of improvement were witnessed; and thousands of Christians have personally seen the advancement in useful knowledge, of young men, who had previously lived in ignorance and paganism.

"But a change of circumstances, in many important respects, together with the inherent difficulties of the case,

have excited serious doubts, whether a school designed for the education of youths collected from heathen nations, can be permanently supported, with advantage to the cause of missions. Many pupils have been selected from natives of the Sandwich Islands: but these natives can now be better educated for the purposes of the mission, at the schools in the islands. Higher schools than any, which have yet been in operation, are contemplated, in both the Cherokee and Choctaw nations, to be supported at the expense of the people themselves. Youths from the Mediterranean need, and their friends expect they will receive, a collegiate education.

"On the whole, the question whether a sufficient number of promising youths can be obtained; and whether they can generally be restored to their respective countries greatly improved, civilized, and guarded against evil; causes so much hesitation, that the following resolutions are recommended to the Board for its adoption; viz.

"*Resolved*,—That a committee of this Board be appointed to take the whole subject into consideration; to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary.

"*Resolved*,—That, at present, no new expense be incurred for the erection of buildings.

"*Resolved*,—That when the committee shall have made their report, in accordance with the provision in the preceding resolutions, the Prudential Committee be authorized to act definitively on the subject of the school."

This report was accepted, and the Hon. Mr. HOOKER, JEREMIAH EVARTS, Esq. and the Rev. Dr. CHAPIN, were appointed a committee pursuant to these resolutions. It was then resolved,

"That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labors on the coast of Africa."

It was also recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable, and be able to make the requisite preparations.

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon; viz.

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall;—to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced, during the session.

After passing these resolutions, the meeting, which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr. BATES.

The next Annual Meeting is to be held in the city of Middletown, Conn. on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock A. M.

Donations

FROM AUGUST 21ST, TO 31ST, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Franklin co. Ms. Mr. J. Ripley, Tr.	50 00
New Boston and vic. N. H. Mr. P. Clark, Tr.	
Lyndeboro', Gent. and la. (of which to constitute the Rev. NATHANIEL MERRILL an Honorary member of the Board, 50;)	64 78
Total from the above Auxiliary Societies,	\$114 78

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Miss. so. in acad. for Zenas Clapp at the Sandw. Islands, by Mr. H. Davis, Pres.	32 00
Berwick, Me. Miss M. A. Cutts, by Rev. C. Marsh,	5 00
Bridgeport, Ct. Young la. sew. so. for wes. miss.	

by Miss J. E. Hawley, Tr.	30 00
Calais, Me. A lady, by Mr. N. Willis,	5 00
Canaan four corners, N. Y. Indiv. for Bombay Chapel, by Mrs. S. P. Gates,	2 00
Catskill, N. Y. Mon. con. in presb. chh. by Rev. Dr. Porter,	50 00
Danvers, Ms. A friend,	20 00
Gouverneur, N. Y. Mr. H. D. Smith,	1 50
Groton, Ms. A few la. for Pal. miss. by M. W.	5 00
Hanover, N. H. A friend, by Rev. S. A. Worcester,	3 00
Lempster, N. H. Moral so. of young men, Mr. E. Carey Jr. Tr.	9 25
Marlboro', Ms. A friend, by Mr. D. Goodell,	12 00
Meredith, N. Y. Miss V. Curtis, by Rev. H. Bardwell,	1 00
North Yarmouth and Cumberland, Me. Cent so. 4th pay. for Gilman Brown Crescy and	

<i>Curtis Woodbury</i> in Ceylon, by Mrs. S. Creasey, Tr.	36 00
<i>Peacham</i> , Vt. Gen. W. Chamberlain, 10; mon. con. 3,22; coll. in June, 19; by Rev. L. Worcester,	32 22
<i>Pomfret</i> , Ct. Coll. by Rev. Mr. Lyon,	6 75
<i>Richmond</i> , Va. Mr. D. J. Burr,	50 00
<i>Rindge</i> , N. H. Young men's benev. so. Mr. E. W. Brown, Tr.	21 00
<i>Scituate</i> , Ms. Mr. C. Tolman, to purchase Testaments for Jews in Palestine,	33 00
<i>Sutton</i> , Ms. Aux. asso. P. Marble, Tr.	8 00
<i>Westboro'</i> , Ms. Fem. asso. for ed. hea. chil. for <i>Elisha Rockwood</i> and <i>Susan B. Rockwood</i> in Ceylon, by Ann O. Parker, Tr.	12 00
<i>Winchester</i> , Va. Two indiv. each 2, by Mr. D. Gold,	4 00
Amount of donations acknowledged in the preceding lists, \$493.50.	

III. LEGACIES.

<i>Sutton</i> , Ms. Mr. Stephen Hall, dec'd, by Mr. P. Marble,	10 00
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IV. PERMANENT FUND FOR TREASURER.

<i>Boston</i> , Ms. H. Hill,	100 00
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V. MISSION COLLEGE IN CEYLON.

<i>Richmond</i> , Va. Mr. David J. Burr,	50 00
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Donations

FROM SEPTEMBER 1ST. TO 15TH. INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Cumberland Co.</i> by Rev. Dr. Payson,	
<i>Brunswick</i> , Gent.	30 50
La. (of which for	
<i>Tappan Brunswick</i> female sch.	
in Ceylon, 30;)	
<i>Cumberland</i> , Gent.	18 75
La.	17 87
<i>Falmouth</i> , La.	13 02
<i>North Yarmouth</i> , (1st par.)	
Gent.	20 00
La.	30 14
(Of the above, to constitute the Rev. ASA CUMMINGS an Honorary Member of the Board, 50;)	
do. (Walnut Hill par.) Gent.	24 00
La.	26 73
<i>Portland</i> , La.	106 00
	347 79
Deduct c. note,	1 00
	346 79
<i>Lincoln Me.</i> Maj. Z. Hyde, Tr.	
<i>Alna</i> , Coll. at meeting of the So.	13 47
<i>Boothbay</i> , Gent.	40 44
La.	34 75
<i>Bristol</i> , Gent.	23 50
La.	41 50
<i>Edgecomb</i> , Gent.	10 00
La.	14 10
<i>New Castle</i> , La.	56 25
<i>Wiscasset</i> , Gent.	100 00
Mr. J. Starret,	2 00
<i>Woolwich</i> , Gent.	25 35
La.	14 80
C. box, by Rev. Mr. Adams,	9 85
	386 01
<i>New Haven city</i> , Mr. C. J. Salter, Tr.	
<i>Derby</i> , Gent.	26 90
La.	23 17
<i>Milford (North)</i> , Gent.	50 10
La.	25 67
Chh. contrib.	12 26
Mon. con.	6 47
Av. of calf,	5 50
<i>New Haven</i> , Mon. con.	42 85
Sub. 1824,	6 00
Fem. aux. so.	137 00
	335 92

Total from the above Auxiliary Societies, \$1,068 72

II. VARIOUS COLLECTIONS AND DONATIONS.

Andover, Ms. Char. so. in Phillips acad. for Samuel Farrar, Samuel Phillips and William

<i>Phillips</i> in Ceylon, by Mr. D. C. King, Tr.	
21; for "Barley Wood," by Mrs. Leavitt,	29 50
<i>Saratoga Springs</i> , N. Y. 8,50;	
<i>Bloomfield</i> , N. J. Fem. mite so. Miss P. Dodd,	25 00
Tr. for hea. chil.	25 00
<i>Boston</i> , Ms. United mon. con. for Pal. miss.	84 50
<i>Charlestown</i> , Ms. Misses S. and P. Gardner,	1 00
ea. 50c.	
<i>East Guilford</i> , Ct. M. f. asso. by T. Dwight,	32 50
Esq. 20,50; fem. cent so. Miss H. Meigs,	
Tr. 12;	
<i>East Palmyra</i> , N. Y. Mon. con. by Rev. A. D. Eddy,	3 00
<i>Ellsworth and Surry</i> , Me. A small so. by Miss M. Jellison,	7 50
<i>Elmira</i> , N. Y. Fem. miss. so. 12; a friend, 1; by G. Hibbard, Esq.	13 0
<i>Hamden east plains</i> , Ct. La. miss. asso. by T. Dwight, Esq.	12 85
<i>Hamp. Chris. Depos.</i> Ms. <i>West Hampton</i> , chh. av. of flannel sold, 6,27; <i>East Hampton</i> , av. of mats, 1,60; <i>Deerfield</i> , (Bloody brook par.) fem. mite so. for Jews, 7,05; <i>Norwich</i> , fem. char. so. 10,33; <i>Rowe</i> , a fem. friend, 1; <i>South Hadley</i> , J. Woodbridge, Esq. 100; <i>Worthington</i> , Rev. J. L. Pomeroy 5th pay. for <i>Jonathan L. Pomeroy</i> and <i>Betsy C. Pomeroy</i> in Ceylon, 24; <i>Tunbridge</i> , Vt. Rev. D. H. Williston, 50;	200 25
<i>Hanover</i> , N. J. Fem. mite so. for <i>Aaron Condit</i> in Ceylon, by J. N. Voorhies, Esq.	10 00
<i>Hartford</i> , Vt. Gent. asso. by Mr. F. E. Cannon.	2 75
<i>Iredell co.</i> N. C. A friend, by Rev. D. Gould,	2 00
<i>Keene</i> , N. H. Mon. con. by Rev. Z. S. Barstow,	5 75
<i>Kingsboro'</i> (Johnstown,) N. Y. Gent. asso. 20; la. asso. 14,62; young gent. asso. 9,64; young la. asso. 9,98; a friend, 1; by Rev. E. Yale,	55 24
<i>Lee</i> , Ms. Mr. L. Robinson, by Rev. Dr. Hyde,	50
<i>Lexington</i> , Ms. Mrs. L. Wyman,	1 00
<i>Leyden</i> , N. Y. M. f. by Rev. R. Kimball,	3 00
<i>Moffitt's Stone</i> , N. Y. P. Roberts, Esq.	2 00
<i>Morristown</i> , N. J. Mrs. E. Ford, by Mr. J. P. Haven,	10 00
<i>New Hampshire</i> , (supposed to be from <i>Plymouth</i> .) fem. cent so.	23 50
<i>New York city</i> , La. of Wall St. chh. 2d pay. for Wall St. school in Ceylon, by Mr. J. P. Haven,	36 00
<i>Pelham</i> , N. H. A widow's offering, by Rev. Dr. Church,	1 37
<i>Plainfield</i> , N. H. Mrs. M. B. Wood, by Dea. N. Coolidge,	75
<i>Princeton</i> , N. J. Mrs. S. Mersham, for Ceylon miss. by Mr. I. Mellvaine,	2 00
<i>Rodman</i> , N. Y. Fem. so. by Mr. F. Bozworth,	1 85
<i>Royalton</i> , Vt. Mon. con. by Dea. S. Joiner, 8;	
Gen. J. Francis, 10; by Mr. F. E. Cannon,	18 00
<i>Salem</i> , Ms. Mon. con. in south so. by Mr. D. Lang, 10,12; a friend, 100;	110 12
<i>Scurboro'</i> Me. Cent so. Miss M. F. Tilton, Tr.	6 00
<i>Schenectady</i> , N. Y. Miss E. Ely, a balance,	50
<i>Sharon</i> , Vt. Mrs. Bascom, dec'd, by Rev. S. Bascom, 2; a poor widow, 31c. by Mr. F. E. Cannon,	2 31
<i>Southbury</i> , Ct. Fem. cent so. by T. Dwight, Esq.	12 00
<i>South Salem</i> , N. Y. J. Gilbert, 6; T. Mead, 5; Miss M. Gilbert, 5; M. M. Lawrence, 1; fem. cent so. 23; by Mr. J. P. Haven,	40 00
<i>Stow's Square</i> , N. Y. Coll. by Mr. F. Bozworth,	17 43
<i>Troy</i> , N. Y. Gent. asso. Mr. J. Tracy, Tr. 123,13; la. asso. Mrs. S. Tracy; Tr. 183,23;	306 36
<i>Turner</i> , Me. Mon. con. by Rev. A. Greeley,	5 00
<i>Westminster</i> , Ms. Mon. con. for <i>Cyrus Mann</i> in Ceylon, by Mr. N. Whitney,	15 00
<i>Woodbridge</i> , N. J. Mr. J. Barrow, by Mr. J. P. Haven,	7 00
<i>Woodstock</i> , Vt. Gent. asso. 2; S. Demmon, 50c. by Mr. F. E. Cannon,	2 50
<i>Unknown</i> , A friend, for Pal. miss.	3 00
Amount of donations acknowledged in the preceding lists, \$2,180 78.	

Note 1st. The articles of clothing from *Bedford co. Courtland*, *Huntsville* and *Winchester*, acknowledged in the Herald for last month, as committed to the care of Dea. A. Thomas, *Utica*, N. Y. were received at *Creek-Path*.

Note 2d. The unusual and unexpected amount of space occupied by the account of the Annual Meeting of the Board, excludes again the acknowledgment of Associations formed; as also the list of Donations in clothing, &c.